

The Churchman.

SATURDAY, MAY 31, 1879.

At the opening of a coffee-house in London, Lord Chancellor Cairns said in his speech that the workingman required what he was very sorry to say he seldom got in his own home—a warm and comfortable room, etc. From this he argued that coffee-houses were necessary. It seems to us that this is reasoning in the wrong direction. If the homes of workingmen are full of discomfort, do what can be done to make them pleasant and cheerful. Undoubtedly, coffee-houses are very much better than liquor-shops. But if the chancellor's reasoning be correct, it is equally good in other cases. If their homes are disagreeable to workingmen, so they are to workingmen's wives and to their children. So, then, there must be pleasant places of resort for the wives and for the children. The home will thus be left empty, and the family disintegrated.

But the proper and logical way of meeting the fact that workingmen's homes are uncomfortable is to make them pleasant. In this way the man and his wife and his children are all alike benefited, and the family is drawn together rather than apart. The present evils are appalling, but they cannot be cured by methods founded on unsound theories.

CARDINAL NEWMAN declares he is determined not to favor liberalism. So are we, as we understand the word, which is now ringing from so many tongues. The difficulty is to know what *he* means by liberalism. It may be very difficult to tell; for Rome favors liberals, or opposes liberals, according to her own expediencies. All along she has joined in with the liberals of Prussia in order to destroy, if possible, the odious Falk laws, which pinch her sadly. Now the last news from Berlin is that there may be some sort of composition between Germany and the Vatican; and at once the clericals turn a sharp corner, and become the friends and coadjutors of Prince Bismarck against a liberalism the prince is anxious to uproot. Their consistency reminds us of the consistency of the Vicar of Bray, who was the devoted adherent of *any* administration which would keep *him* in office. We cannot tell where to find the cardinal's views of liberalism, any more than we can predict the position of the Berlin clericals, which has "a sliding scale," agreeable to the prompting of the Ultramontanes. So, to ascertain what was the cardinal's liberalism of (so to speak) yesterday, we took up one of his famous books, as he called it, on "The Prophetical Office of the Church." He never wrote more clearly and vigorously than he did then;

and, to be sure of a good sponsor, he dedicated his book to one of the best judges of Church history produced by modern times. This sponsor was the venerable Martin Routh, President of Magdalen College, Oxford. And what views of the Romish communion does he fearlessly present to such a critic? He tells him that Rome's "is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, willful, malicious, cruel, unnatural, as madmen are." And again: "She is her real self only in name; and till God vouchsafe to restore her, we must treat her as if she were that Evil One which governs her" (p. 103, *second* edition). We are inclined to think that the cardinal was vastly wiser and more reliable formerly than he is now.

THE PRESENCE OF THE HOLY GHOST.

The present season of the Church's year has a very important bearing upon the questions that are most prominent before the Church to-day. As the ages go by, each of the doctrines of the Gospel becomes in turn the subject of discussion and controversy. This is because men do not easily grasp the whole of God's truth at once. In dwelling upon one side or portion of it, they lose sight of the other. At the present day, for instance, the Lord's Supper is the great study of the Church. It should always be examined in the light of the events commemorated by the Church at this time. We need hardly mention them here. The Scriptures read in the Church's services are very explicit and unequivocal. They teach as plainly as language can teach that in the economy of the divine work of reconciliation between God and sinful man, the Saviour's own work upon earth was completed at His ascension. Thenceforward the Holy Ghost, the third Person of the adorable Godhead, was to be the efficient Person in carrying on the work of reconciliation until the "coming again" of the Son of Man. He ascended into heaven, and there is no language plainer than that of the angels, who said to the apostles "looking steadfastly," "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

The Saviour himself said to His disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "I go to My Father, and ye see Me no more." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." To this His disciples answered: "Now

speakest Thou plainly, and speakest no proverb."

Holy Scripture teaches most plainly that the great joy of the Church to-day is that the Son, having finished His work on earth, is present with the Father, where He is ever making intercession for us. It is not that He is present on the earth, but that He is present with the Father, that fills the hearts of Christians with gladness.

The Church bids her clergy to read these "comfortable words" to those who are about to communicate: "If any man sin, we have an Advocate *with* the Father—Jesus Christ, the righteous—and He is the Propitiation for our sins." It is the joy of the Church that He who suffered upon earth for the sins of the world is now returned to that glory of which He emptied Himself, and, seated at the right hand of the Father, is at once the Sacrifice and the pleading Priest.

On the other hand, He has not left the Church comfortless. He has sent to us the Holy Ghost, whose work is the sanctification of men. It is He who now worketh in the hearts of men. It is He who is now present with and in the Church. It is He who makes the Church's sacraments means of grace—that is, means by which we receive the influence of the Holy Spirit.

THE SUNDAY QUESTION.

The English Church papers express great satisfaction at the result of the recent vote in the House of Lords, by which the motion for the opening of the public museums and galleries on Sunday was emphatically rejected. Only a few years since a similar question was agitated in the city of New York. It was with reference to the opening of the public libraries on Sunday, and the result showed that there was no general demand for it even by those in whose behalf it was advocated. The Archbishop of Canterbury and others who opposed the measure recently defeated proved that such was also the case in England. The motion was rejected quite as much because no such demand appeared as because of any strictly religious objection. The question is one which is not likely to be much agitated in this country until our public literary and art collections shall have attained an importance beyond anything which they now possess.

But, meantime, the subject of Sunday observance, as it has been presented in other forms, bids fair to call out a good deal of discussion.

The recent excitement in Newark, caused by the retaliatory action of those engaged in the sale of liquor, has not, indeed, been successful. And there is every reason to believe that the party

of law and order will be strong enough to suppress, at least for a time, the open Sunday traffic of the saloons and restaurants. But while such a result is greatly to be desired, there is some ground for the complaint that the law which proceeds thus sternly against one class of transgressors closes its eye to the equally notorious offences of others. The same authority which proceeded so severely against the publicans of New-ark demands also that the sale of newspapers and the transaction of sundry other trades should be suspended on the first day of the week. That is to say, both are carried on—if at all—in violation of laws which emanated from the same source. Why then is it that while the restraint of the one is strictly enforced, that of the other is defunct and disregarded? The answer is plain: that back of all our formal legislation there stands a power whose approval or veto is quite as real as that of the executive himself. But does not this raise a question worthy of most earnest consideration in regard to the force of that public opinion which is strong enough to sustain or nullify the laws of the land? To-day it may be exerted in the interest of morality and religion, but what if a year hence the majority should be the other way?

We know that this is a danger from which no form of government is exempt; but here, where the exposure to it is greatest, there should surely be the avoidance of anything like *one-sidedness* or partiality in the administration of restrictive laws. For nothing begets sympathy, even with a bad cause, more surely than an appearance of unfairness in dealing with it.

THE PARISH CLERGY AND THE CURE OF SOULS.

III.

The Clerical Side of the Question.

In attempting any study of the question now before us sound philosophy and Christian justice alike lay down two canons for our guidance:

1. That the causes of evils so widespread must be as general as their consequences.

These causes must, therefore, be sought in the antagonisms of the system under which we are vainly endeavoring to work, and not by reasoning, under the promptings of any personal feelings, from the supposed local causes of local troubles to the tyrannical ignorance or worldliness of the laity on the one hand, or, on the other, to the wrongheaded and arbitrary folly of the clergy. To errors in judgment, errors in temper, and failings in charity, we are all alike liable, clergy and laity both. We cannot expect the Church militant to be free from these. But we have a right to expect that the Church's polity should be such that the work given her to be done can be done even in spite of these defects of our common humanity.

2. That there are probably two sides to these as to most other questions, and that neither party can fairly judge of the issue

until they have patiently considered the other side.

In considering, then, the status of the parish clergy, their relations to the laity and to the work of which they are put in charge, let the case first be stated on the *clerical* side.

The Scriptural teaching on the subject before us may all be briefly summed up in these words of the apostle: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God."

What does the Church understand by such language as this? What in her liturgy and canons, and especially in her ordinal and other similar public utterances, does she declare to be the intent and purpose with which she commissions men in her ministry?

Pursuing the inquiry logically, we find the first intimation of such purpose in Section II., Canon 6, Title I. of the Digest of Canons, where it is required that before examination even a candidate for deacon's orders shall "present to the bishop a testimonial from at least one rector of a parish, signifying the belief that he is well qualified to minister" in that office, "*to the glory of God and the edification of the Church.*"

The *twenty-third* of the thirty-nine articles, in the next place, expressly speaks of the ministry, not as of those who are merely licensed applicants, but as of those who are to be *sent to execute* the functions of their office.

From this, if we go on to the ordinal of the Church, we find the purpose for which the ministry are to be thus *sent* distinctly set forth. Alike in the case of admitting deacons and in that of ordering priests, the bishop charges the presenter, on the very threshold of the service, to "take heed that the person" presented "be apt and meet" to exercise his ministry duly, *to the honor of God and the edifying of the Church*; and the collect, in either case, is a prayer that those about to be so ordained may be enabled *to serve God* in their sacred office "to the glory of His name and the edification of His Church." In entire accordance with the above cited canonical requirement, with this charge to the presenter, and with this prayer, the first question put by the bishop to the candidate is this: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, *to serve God for the promoting of His glory and the edifying of His people?*"

In the epistle for the ordained priests, this language, thus so constantly used, is expanded and its meaning put beyond all question by the use and application of the words of St. Paul, which declared the purpose for which a ministry had been divinely instituted in the Church to be "for the perfecting of the saints . . . for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." This language sufficiently declares the sense in which the words *edify* and *edification* are used in this connection. They refer to the *spiritual* building up of the Temple of God and Church of Christ with consecrated hearts and holy lives, laid one by one, as precious stones, upon the only foundation, Jesus Christ.

But, though perfectly distinct, the language thus used by the Church is still somewhat general in its character, and leaves room for the inquiry, "How is this *service of God* different from that to which all Christians are

set apart?" How are the ministry *officially* to glorify His name? In what special ways are *we* to labor in our office for the spiritual edifying of His Church?

It is in the charge addressed by the bishop to those about to be ordained to the priesthood that these questions are answered; and in this the purpose of the Church in so sending forth a ministry is most explicitly and fully set forth.

The Church puts no more solemn language upon the lips of her bishops—she speaks no words more solemn to her young clergy—than those in which the bishop then exhorts them, "in the name of our Lord Jesus Christ," to "have in remembrance into how high a dignity and to how weighty an office and charge" they "are called: that is to say, to be messengers, watchmen, and stewards of the Lord"—such the nature of the service—"to teach and to premonish, to feed and provide for the Lord's family," so far as they have been already gathered into the fold; "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever."

Thus it is that the Church gathers up her meaning and sets forth her purpose when about to add: "Take thou authority to execute the office of a priest in the Church of God." Here, beyond all possibility of misunderstanding, we find solemnly declared the intent for which, and for which alone, we are *sent* forth to the work of our ministry. *To serve God*—as messengers, watchmen, and stewards. As *messengers*, to declare unto those entrusted to our care, simply, plainly, and without addition or diminution, the word and will of God. As *watchmen*, to warn, encourage, and watch for their souls as those that must give account. As *stewards* of His sacred ordinances, in His name and for their spiritual good. "To teach and to premonish, to feed and to provide," with spiritual food and sacred doctrine, those who accept and wait upon our ministrations; and to go out into the moral highways and hedges of this world to seek for those who do not so present themselves, who are dispersed and lost—who hear not even the voice of His bidding—that they also may be both brought into the fold, and there be so taught and fed that they too "may be saved through Christ forever."

And then, after this dread charge, the Church binds the souls of her ministering servants with ordination vows that would crush to the earth any conscientious man, were it not for the ever-repeated saving clause, "the Lord being my helper."

That ordination office is a *contract*. If it is a mere form—if it is *not* a reality—it is an awful mockery and sacrilege. If it is a reality, it is a contract solemnly significant and dreadful beyond words adequately to express, in which the Church ventures to act and speak for Christ, receiving poor, ignorant, frail, mortal men not simply into her own, but into *His* immediate service, for certain clearly-stated purposes and under such responsibilities that if, as the bishop exhorts them, they "have always printed in their remembrance how great a treasure is committed to their charge," they may well say to themselves ever after, "It is a wonder if any bearer of such a trust be saved!"

Up to this point the Church is not only perfectly explicit, but self-consistent. The world without, judging of her meaning by her own words, cannot misunderstand her. Her

own sons—or “the sons of strangers,” coming to “build up her walls”—coming forward to give up, for this sacred service, all the world might else have in store for them, have a right, when she accepts this self-surrender, to expect that she will herself be true to the terms, expressed or necessarily understood, of a contract so solemn—a contract for *their* faithfulness, to which *they* must answer, not only to the Church on earth, but at the dread tribunal of the Great Head of the Church hereafter. The Church that accepts the responsibility of receiving men to such a service, and which binds them by such vows, is responsible, before God and man, for securing to them *the power* to fulfil it.

Now—limiting the inquiry, of course, to the case of the priesthood, since to the deacons this charge is not addressed, nor are the same ordination vows required of them—how far *is* the Church, in her subsequent practice, true to the principles upon which is based this solemn contract?

A small proportion of the priests whom she thus ordains, and but a small proportion, the Church retains in her own immediate service; and *sends* them as missionaries to the poor or self-neglecting in our cities, to the unshepherded throughout our dioceses, to the newer territories of our far West, to Africa, China, and Japan. These are sent to do precisely such work as that for which they were ordained; they are under the direction of the Church, and are responsible to their respective bishops, and to them alone on earth; and whatever the hardness they are called to endure, it is hardness such as they undertook to bear, and hardness in the direct line of their duty.

As to the rest, the great body of her clergy, the Church has, strictly speaking, no work for them to do—no sphere of duty to which she, or her bishops in her name, can assign them. The Church can only give them her blessing and authorize them to take service under other control, and endeavor to combine with this the service of God to which she has just received them. It is true, indeed, that very far the larger part of the spiritual interests with which her attention is occupied, and to which it is expected that the equally large proportion of her ordained priests will devote themselves, are those which are embraced in the “cure of souls,” and in the local missionary work which attaches directly to such a local charge. But for this “cure of souls” the Church herself makes, strictly speaking and as a general thing, *no direct provision whatever*. This is a proposition upon which *special emphasis* is laid: it is the central proposition of this argument, and the key to the deadlock of most parish antagonisms. Although overwhelmingly the most important, or certainly the larger part, of the spiritual work entrusted to her by her Divine Master, yet, nevertheless, this is a work to which the Church cannot actually *send* one of those whom she has ordained and set apart for this very service, and (leaving the Institution Office, for the present, out of consideration) one to which she does not even claim to send them.

Certain organizations indeed there are, due more or less to extraneous initiative, and rather civil than ecclesiastical in their essential character—organizations which, however, aim more or less at providing for such a cure of souls; and such “parishes” the Church accepts as substitutes for her own action in the premises. This parish system, incon-

gruous as it is, the Church has recognized, and tries to enclose within itself, as an oak the incongruous nail which has been driven into its trunk. And then, having no power to *send* her priests thither to their sacred work, she simply authorizes them to take service in such parishes, very much as the government of the United States might authorize an officer of her army to take charge of some private scientific exploring expedition, or a lieutenant in the navy to accept the command of a merchantman.

What the clergy actually are to these parishes, therefore, a question which, in fairness, should be approached from the point of view of the laity. W. C. L.

M. LOYSON AND HIS WORK.

American Churchmen cannot but feel a deep interest in the religious movements in France which are associated with the name of M. Loyson.

Allow me to give some account of a service at which I attended on the Third Sunday after Easter.

On going to the place of service, at three o'clock, I found a large hall supplied with chairs, and a gallery all around it, a portion of which was curtained off for the organ and singers. I am told there are seats for twelve hundred persons, and standing room for three hundred more.

The altar was as plain as in our average country churches at home, save only that four wax candles were burning upon it. I am told that there was a crucifix also, but I did not notice it.

Presently M. Loyson and his assistant appeared, vested in black cassock, with thin surplice, shorter than we are wont to use, and a white stole, embroidered. The dress was simple and more pleasing than is usually seen in Roman Catholic churches.

I had provided myself with a little volume containing the provisional liturgy lately introduced.

The service consisted of the Commandments, with responses sung by the choir, the Confession, Lord's Prayer, and Creed, together with a New Testament lesson. These, and some versicles besides, were in French. The Psalm was sung in Latin, but a French translation was provided on the opposite page.

Presently the reverend Father ascended the pulpit. Before beginning his sermon he remarked that various inquiries had been addressed to him on the subject of communicating fasting, and he desired to give suitable counsel.

The celebration in early times at night, and in connection with the Agapae, sufficed to show that neither the Bible nor the early Church had made such fasting obligatory. It was, however, a reverential custom, which had grown up in the Church, for those who sought the heavenly feast to receive no other food before it. He thought it well to respect this sentiment and to observe this time-honored custom.

At the same time, one must seek chiefly spiritual profit. Where the celebration is at a late hour, and where abstinence from food would disable one from communicating without distraction, it was not only permissible, but even a duty, to take some collation beforehand.

M. Loyson then proceeded to deliver the first of a proposed series of sermons on the Bible. His countenance is both intellectual

and spiritual; his articulation remarkably distinct. His sermon, although delivered without notes, had evidently been most thoughtfully elaborated in his own mind.

The sharp edge of his sermon was directed toward the incredulity of the day. We claim, said he, that this Bible is the Word of God; while the savans answer, No, it is an old Jewish volume. He insisted that it was both. It was the book of the Jew, and also the book of all humanity. It underlies all civilization, and no one can pretend to discuss the historical and social questions that most concern us while he leaves out this all-important factor. And if the philosopher objects to the miracles in which this book abounds, the preacher would answer that the marvel lies not in the material miracles, but in the spiritual miracle of the book itself. How is it, and why is it, that a people so inconsiderable, so rude, so yearning after idolatry, alone among all the nations conceived and expressed the idea of the one only God—a spiritual Intelligence, holy in all His perfections?

God forbid that France should venture on the rash experiment of banishing this book from her schools! The sermon closed with an impassioned peroration—“Word of God, dwell thou on our altars, dwell thou beside our hearth-stones, dwell thou in our hearts!”

There was much else that was striking in the sermon. Thus, while urging the value of the Bible as the guide of the Church and of the individual, he insisted that the Word of God must ever be a spoken and a living word rather than a silent letter. God did not tell Moses to go and write a book, but to speak to the children of Israel. Nor did our Lord bid His apostles go and write a gospel, but go preach the Gospel. I cannot pretend to do justice to the skill with which he urged the paramount authority of Holy Scripture, while he contended for the value of the Church as its witness, keeper, and expounder.

I am not familiar enough with Paris to define the elements that made up the congregation. The attention was something remarkable. Every eye seemed to be fastened on the preacher, and when he paused for a draught of water, their was a murmur and a rustle, as if the people felt their need of rest before resuming the subject.

Subsequently I had the pleasure of visiting M. Loyson at his home, and learned some interesting particulars about his work and the sympathy that it has awakened in various quarters.

But I do not propose to discuss the movement in general. Only let me say that I have been greatly impressed with the mingled earnestness and moderation of this great preacher, with the absence of polemic bitterness, and especially with his anxiety to do a work of construction rather than of destruction.

One remark I may quote, touching the question of episcopal supervision.

I said to him that it had pained me to find in Europe certain Anglican priests and congregations who affected autonomy and acknowledged allegiance to no one. I thought he had set a good example in asking that the bishops should assume control over him. Yes, he replied; but the duty is correlative. If a priest is bound to ask episcopal sanction, the catholic episcopate is equally bound to extend their help and supervision, unless the priest has done something to forfeit his claim to the paternal guidance.

What is to come of it all no one can tell. For myself, I can but feel the liveliest sym-

pathy in an effort so beset with difficulties, and conducted thus far with so much singleness of purpose.

HENRY C. LAY.

Paris, May 7th, 1879.

LETTER FROM ROME.

ROME, May 10th, 1879.

After allowing the unusually long period of fifteen months to elapse since he ascended the chair of Peter, Leo XIII. will, on Monday, the 12th instant, add ten new cardinals to that sacred senate which elected him to the pontifical throne. As soon as it was known the pope had made up his mind to increase the number of the college, conjecture was rife as to who the new princes of the Church would be; and many names were announced at once, for there are certain among the members of the Curia and the high officials of the Vatican who have a kind of prescriptive right to be included in the first batch of cardinals a new pope makes. The secretary of the conclave in which the pope was elected, and who, in this last case, was Monsignor Lasagni, is, for instance, considered to become almost *ipse facto* a cardinal through filling that office. The customary formality as regards this official is, that at the moment when the newly elected pope is taking off his cardinal's robes to put on the pontifical—a change which is made immediately the definite result of the voting is declared—he takes off his red scull-cap, the *zucchetto*, and places it on the head of the secretary of the conclave, and thus instantly transforms him from a monsignor into a cardinal. But on this last occasion the new pope quietly put the red *zucchetto* into his own pocket, and poor Monsignor Lasagni's face grew uncommonly long. It was supposed, however, that this apparently significant omission arose through forgetfulness in the natural agitation of such a moment, and that at the first set of creations the color of the secretary's dress would be duly changed from violet to scarlet—or, as the proper term is, "purple." Alas! Monsignor Lasagni, and other expectant Monsignori with him, has been doomed to a bitter disappointment. Leo XIII., who has a way of thinking for himself, and, when it suits him, absolutely ignoring precedents merely established by long usage, has left the Vatican Curia and courtiers altogether out in the cold, and has formed such a selection as, it may be safely said, has never been made before. Not only has he entirely passed over the members of the pontifical court, its ecclesiastical diplomats and others, but of the ten hats he is now bestowing seven are to be given to foreigners. It is doubtful if it would not be more exact to say eight, for of the three others only two are, strictly speaking, Italians born—the third, Father Zigliara, being a Corsican, and as such a French subject.

It is said on good authority, and through many different and equally trustworthy sources, and is borne out by the result, that Leo XIII. based his selection on the determination to choose no men but those distinguished for learning and scientific attainments; and further that he had in mind to make such a selection as would clearly demonstrate his intention of knowing nothing either of that pontifical displeasure which actuated Pius IX. in keeping a number of distinguished ecclesiastics distant from his favor, or of those local or other differences which have hitherto resulted in some of the greatest minds in the Church being kept in the background. Hence it was that Dr. Newman was one of the first chosen by Leo XIII. and that Monsignor Haynald, Archbishop of Kalocsa, in Hungary, and Monsignor Alimonda, Bishop of Albenga, near Genoa, are now raised to the purple. These three creations are sufficiently significant. Of who or what the distinguished author of "*Lead, Kindly Light*," is it is superfluous for me to inform you, but after the lapse of nearly nine years you will probably have forgotten the name of Monsignor Haynald, and that of Monsignor Alimonda will be new to you. Bishop Haynald, like Bishop Strossmayer, was one of the great leaders of the opposition in the Vatican council to the infallibility dogma. He fought against it stoutly to the end, and it will be remembered how, at one of the sittings, the infallibilists, enraged at the arguments he was enforcing against them, shouted out for him to come down from the pulpit, and raising his arm

aloft he replied that he stood there by Divine right, and would not descend until he had said all he had to say. When the dogma was proclaimed, Bishop Haynald, like Bishop Strossmayer, bowed submissively to the decision of the majority, or what was declared to be such, but Pius IX. never forgave them. Exercising that privilege the great Roman Catholic sovereigns possess, the emperor of Austria, on several occasions, asked for a red hat for Monsignor Haynald, but Pius IX. always distinctly refused. Leo XIII., however, has now acceded to the emperor's request, and, on the other hand, the emperor and his government have in return waived the objections they had always opposed against Pius IX. raising the Prince Bishop of Olnütz, Monsignor de Fürstenberg, to the purple. This prelate, who was born in 1812, completed last year the jubilee or the twenty-fifth year of his episcopate. He is a man of great piety and learning, and has devoted his immense family wealth and the great revenues of his see to improving the condition of his diocese. He has built and endowed no fewer than nine religious houses, to say nothing of many other pious foundations; but at the same time he is a man of extreme ultramontane views, which have led him to act in opposition to the government on educational and other matters, in which, according to his way of thinking, the Church should have absolute control. This opposition on his part has, however, of late become passive rather than active.

In the person of Monsignor Alimonda, born in the year 1818, Leo XIII. has, of his own direct choice, raised to the cardinalate a man of great eminence, but whose largeness of mind and national liberal sentiments had been a bar to Pius IX. conferring any distinction upon him until at the age of sixty—rather late in life for an Italian ecclesiastic of note. He, shortly before he died, preconized him Bishop of Albenga.

Considering that Monsignor Alimonda was a born subject of Victor Emanuel's while he was only King of Sardinia, his national sentiments might have met with some excuse in the eyes of Pius IX.; but to show how little they weighed against him with Leo XIII., I may mention that at the time of the death of the late king, when funeral services were held for him all over Italy, and particularly in the cities of the old Sardinian kingdom, Monsignor Alimonda issued a pastoral containing so high a panegyric of him as to call forth no little remark at the Vatican. This prelate is one of the great Italian preachers, his courses of Lenten sermons being especially celebrated. For many years he was the editor of the religious newspaper called the *Cattolico*; so now there will be two journalistic cardinals in the sacred college, the other being Cardinal Parocchi. It is a somewhat interesting coincidence that in 1852 Monsignor Alimonda wrote in defence of the course Dr. Newman had taken against Padre Achille opening a subscription list in the columns of the *Cattolico* toward enabling him to pay his law expenses in that celebrated case, and now they enter the college of cardinals together. The other two new Italian cardinals are Father Pecci, the pope's brother, and the Dominican Father Zigliara, of Corsican birth, already named. As regards the first, he, of course, owes his elevation to the circumstance of his relationship to Leo XIII., but he is, nevertheless, a man of great learning, and of what, in a Churchman, may be called moderately liberal views. He is an ex-Jesuit, having retired from the society and resigned his chair of philosophy some years ago in consequence of difference of opinion as to the exact interpretation to be put upon some of the writings of St. Thomas Aquinas. It was Padre Pecci who brought about, last summer, the reconciliation between the celebrated Padre Curci and the pontiff. He is older than Leo XIII., being now in his seventy-second year. As regards his elevation to the purple, it is a matter of course and long usage, in the case of a new pope having any blood relation in Holy Orders, for the cardinals to assemble privately together and send a deputation to the pope asking him to raise the relation in question to the rank of a cardinal. And this is what has been done now. Father Pecci, who is very quiet and retiring, and prefers leading a studious life, made every effort he could to decline the honor, but was not permitted. Father Zigliara owes his elevation in part to his great learning, and part-

ly to his being a Dominican, it being a rule for that order to be represented by one member in the sacred college, and the last Dominican cardinal, Guidi, died in February last. Father Zigliara is the youngest of the present batch, being only forty-two years of age. He is one of the most illustrious members of the Academy of St. Thomas, and fills the chair—which, of course, he now vacates—of philosophy at the Minerva, where his lectures have been largely attended. The new Bavarian cardinal, Dr. Hergenrother, Professor of History and Ecclesiastical Law in the University of Würzburg, has also been especially chosen by Leo XIII. on account of his attainments and great learning. As a theologian he attended the Vatican Council, and, together with Monsignor, now Cardinal, Nina, assisted on the committee which drew up the scheme "*De Ecclesia*." He first became publicly known by his answers in refutation of Dr. Döllinger's Old Catholic doctrines; and he was also the author, among many other works, of a reply to the celebrated book called "*The Pope and the Council*," by "Janus," which he entitled the "*Anti-Janus*." Besides these, there are to be two new French cardinals, and a Portuguese, the Bishop of Oporto. This last-named prelate was added to the list, at almost the last moment, at the express request of the King of Portugal, but no detailed information regarding him has reached us, except that he is a distinguished man of conciliating mind; and for the rest, it is known that the Portuguese clergy are not fanatical in matters connected with Vatican politics. The two French cardinals are Monsignor Desprez, Archbishop of Toulouse, born in 1807, and Monsignor Pie, Bishop of Poitiers, born in 1815. They are both ultramontanes, for, being French bishops, that may be said to follow almost as a matter of course. At the Vatican Council they were among the staunchest infallibilists. Monsignor Desprez has always been a great supporter of the famous "*League of the Heart of Jesus*," founded by the Jesuits at Toulouse—so much so, in fact, that the *Unita Cattolica* says he ought to be called "*the Cardinal of the Sacred Heart*." Both these ecclesiastics have always been stout supporters of the temporal power of the pope, and before it fell Monsignor Pie made himself particularly active in enlisting for the foreign corps called the Papal Zouaves. Notwithstanding Monsignor de Fürstenberg's pronounced ultramontane views, he is liberal as compared with these last named, who alone represent the pure fanatical element among the new additions to the sacred college.

ENGLAND.

THE SUNDAY QUESTION.—The Sunday question, which has heretofore been the subject of so much discussion, still continues to occupy the minds of statesmen and theologians. It seems strange, however, that the former should sometimes be found occupying higher ground on this subject than the latter. And yet at a public meeting recently held to oppose Lord Thurlow's motion for opening the public museums on Sunday the prime minister uttered an outspoken vindication of the sanctity of the Lord's day, while the Archbishop of Canterbury was content to rest his objections on the lower ground that the workmen themselves were by no means united in support of Lord Thurlow's proposition.

DR. DÖLLINGER.—Several of the London papers have stated very positively, but wrongly, that Dr. Döllinger has made his submission and accepted the Vatican decrees.

The present pope sent an Austrian prelate to Dr. von Döllinger with the message: "*Ditegli che venga, perchè c'è un altro Papa*." Dr. Döllinger replied that this message could hardly be meant seriously, inasmuch as the mere personality of the occupant of the papal chair did not alter facts. Afterward the new Archbishop of Munich, a pupil of Dr. Döllinger's in days gone by, invited Dr. Döllinger, in a delicately worded letter, to reënter the communion of the Roman Church. Dr. Döllinger replied, "courteously but plainly," that he could not take any step which implied his recognition of what he believed to be a falsehood; and he added, that "he would sooner cut off his hand than put his name to the Vatican decrees." The thought of doing so has never occurred to

him, and all reports to the contrary "are pure inventions."

To save him the necessity of answering innumerable inquiries from England and America, Dr. Döllinger wishes the widest possible publicity to be given to the above statement.

"THE DECEASED WIFE'S SISTER BILL."—This bill, which is intended to do away with the disabilities preventing marriage with the sister of a deceased wife, is annually brought up in parliament. But it is also as regularly rejected by the House of Lords.

Such was its fate when it was again recently brought forward by its unflinching advocate, Lord Houghton.

The division showed that, although receiving the support of two royal princes, it was opposed by all the bishops save only the Bishop of Ripon, and was disapproved by a large majority of the noble peers.

THE REV. J. KNOX-LITTLE.—These who had the pleasure of meeting or hearing the Rev. J. Knox-Little during his recent visit to this country were gratified to hear that he had been promoted to the living of St. Barnabas, Pimlico. He has, however, announced to his congregation at St. Alban's, Manchester, that he had declined to accept it.

UNBRIDLED LITIGATION.—Under the above title *John Bull* has a strong leading article to show that, as a main result of the so-called "public worship regulation act," the courts of ecclesiastical jurisdiction have been almost stripped of their power, and those of civil jurisdiction substituted in their stead. The last vestige of a purely ecclesiastical tribunal which remained was found in the provincial court of the archbishop; and this was essentially abolished by the public worship act in 1874. Lord Penzance is in no respect a spiritual judge, but a civil one.

And now says the writer: "Let a clergyman, on whatever pretence, once come under his lordship's authority, and the judge becomes his bishop, or rather pope, for the rest of his days, by the pleasant device of a never-ending monition. And is the Church really to be governed by *mandamus*, monition, and prohibition in the place of canons and rubrics? The paternal government which the bishops hoped to exercise under the public worship act may even now be passing into the grasp of the secular courts. For the three orders of ministers we may have the three lay courts of judicial committee, queen's bench, and arches, admonishing, commanding, and suspending from their own internal consciousness, or to satisfy a popular cry, without regard to ecclesiastical precedents or spiritual rights.

"Nor is this all. The spirit of persecution so unwisely fostered by the public worship act revenges itself for the numerous escapes of its intended victims by unsuspected raids in other quarters. Actions for libel are the last device; the *Rock* and the *Argyll Rooms* pounce on clerical victims to sustain their insulted respectability. A poor vicar is ruined for aspersing the great denouncer of ritualism; and a gaol chaplain is refused the verdict due to a privileged communication, not so much from sympathy with the 'Gyll as from the scent of ritualism in the air. Who knows whether the chaplain has been intruding into the conscience of the subjects of his charge? He is lucky to get off without a verdict against him.

"This is a very lamentable state of public opinion, honest enough in the populace, as was the popular belief in Titus Oates and his plot, but implying a heavy responsibility on all who fan the flames. For our own part, we hardly know which most to blame—the folly of the ceremonialists or the madness of their persecutors. Between them the great body of the clergy are likely to have a very bad time of it."

DR. ISAAC BUTT.—The English papers are filled with notices of the death of this distinguished Irish leader. Of course, the terms in which he is mentioned vary in accordance with the political sources from which they emanate. But there is substantial agreement among them all in conceding to him the possession of great ability and powerful influence. Yet, as a leader, he did not inspire an enthusiasm at all equal to that of his good predecessor. Nor did he place himself in a position of like hostility to the gov-

ernment. Perhaps it was because he was less ambitious in his aims that he succeeded to a less extent in arraying a party of devoted personal followers. But perhaps he was also, for that very reason, more successful in the assertion of principles which will continue to shape the course of Irish politics in the imperial parliament long after the great agitator for Irish independence shall be remembered only by name.

FRANCE.

PETER'S PENCE.—It is well understood that French enthusiasm is something almost unbounded; and if it sometimes approaches *exaggeration*, it is at least a comfort to know that this tendency to extravagance in speech is not confined to our own country. We doubt if anything can be found, even in reports of congressional eloquence, which will greatly exceed the exaggeration and extravagance of statement contained in the address of the Paris committee on St. Peter's Pence heard them.

"The institution of Peter's Pence is as old as the Church itself. . . . The pope is the bond of our union with Jesus Christ. Were it not for the pope, every country would have long since adopted its own system of morality and religion, following the caprice of its rulers, and sacrificing the interests of the people. The holy see has established the authority of the father of the family, respect for women, the liberty of the citizen and the laborer; and it is still the champion of these principles of true civilization. If its voice were no longer heard, we should fall back into barbarism."

CANADA.

ONTARIO—Meeting of the St. Lawrence Union.—On Tuesday evening, the 13th inst., the St. Lawrence Clerical Union met at Kemptville, Ont.

Evensong was said by the Rev. G. J. Low, of Merrickville, the lessons being read by the Rev. G. W. White, of Iroquois, Ont., and the venerable Archdeacon Clemson, of Waddington, N. Y. The Rev. J. D. Morrison, of Ogdensburg, delivered an address on "The Continuity of the Church"; and was followed by the Rev. E. P. Crawford on "Music in Relation to Public Worship." Both gentlemen were listened to with close attention by a large congregation. Next morning the Holy Communion was celebrated at 7:30 by the Rev. E. P. Crawford, assisted by the Rev. A. Spencer and the Rev. G. W. White. During the day the Union assembled for business in the parish hall under the presidency of the venerable rector of the parish, the Rev. John Staunage.

The Rev. E. P. Crawford, rector of Trinity church, Brockville, who has acted as secretary and treasurer of the Union since its formation, and to whose untiring efforts the members have been largely indebted for much of the pleasure experienced in attending the meetings, resigned office, and, on his nomination, the Rev. W. J. W. Finlay, of Ogdensburg, N. Y., was elected secretary and treasurer. The rest of the day was devoted to the consideration of the subjects of two essays appointed to be read.

The Rev. Wm. Lewin, of Prescott, delivered an address on the "Epistle to the Colossians," and the profound learning it displayed, no less than the eloquence with which he clothed his thoughts, drew forth hearty applause. The discussion which followed, and in which several took part, elicited additional valuable information, the result evidently of patient research. The Rev. J. D. Morrison then read an essay on "The Comprehensiveness of the Church," which was loudly applauded. A discussion of the subject ensued, and was joined in by nearly all present.

At 8 P. M. evensong was again said by the Rev. G. J. Low, Messrs. Serson and Finlay reading the lesson. The addresses at this service were by the Rev. W. Lewin and Archdeacon Clemson on "The Systematic Teaching of the Church." Unfortunately, a political meeting, held at the same hour by the rival candidates for legislative honors, drew away large numbers of the sterner sex, so that, with a few exceptions, the ladies only benefited by the sound and practical instruction of both speakers.

This first meeting of the St. Lawrence Clerical Union in the old parish church of St. James will probably be the last, as it is to be hoped the beautiful edifice—the exterior of which is already

completed—will be opened for Divine service before we again meet in Kemptville. But while the new church will be both a noble monument to the pious memory of the late Archdeacon Patton and a standing witness to the devotion and zeal of the present rector and his senior curate, it will lack the hallowed associations belonging to his humble predecessor. For, insignificant in appearance, and ugly, according to our modern ideas of ecclesiastical art, as the old frame building undoubtedly is as it nestles under the eaves of the new temple, it suggests to our minds memories of its first rector that the new one never can.

On Thursday morning the rector, accompanied by all the clergy who had been able to remain in Kemptville over night, proceeded to Acton's Corners, four miles distant, to lay the corner stone of St. Augustine's church. After robing in an Orange hall near by, they formed in procession and marched to the site of the new church chanting a psalm. The stone was laid by the rector with the usual services, after which an address was delivered by the Rev. W. Lewin. This new church—the fifth built by the present rector in the mission of Kemptville—will be a very neat structure of blue limestone, in the early English style, 24x45 feet, with western porch 8x6 feet. Though small, it will sufficiently accommodate the Church population of that locality. At some future time it is intended to add transepts and a chancel; but for the present a temporary interior chancel will be formed by the erection of a rood-screen across the nave.

The evidences of Church life in this parish are many, and afford convincing proof of the good work already done and being done by the venerable rector and his earnest-minded and devoted curates, the Revs. A. Spencer and W. A. Read. And if the late meeting of the St. Lawrence Clerical Union is permitted, with God's blessing, to strengthen their hands, one at least of the objects for which the union was formed has been secured; and it is certain that the other object—viz., the edification of its members—was realized on this, as well as all former occasions of our meeting together. The next meeting will be held (D. V.) in Waddington, Diocese of Albany, some time in August.

MASSACHUSETTS.

BOSTON—Church of the Messiah.—For missionary, charitable, and parish purposes the church raised last year \$8,300. Of this sum over \$6,000 were through the open offertory of the church on Sundays and holy days (open and pledged). This church for thirteen years has been a free church, and all its sittings entirely open to all who choose to come. It has been open every day for thirteen years for Morning and Evening Prayer, and Litany on Wednesdays and Fridays, also on every holy day. The Holy Communion has been duly celebrated on every Lord's day and holy day for many years.

RHODE ISLAND.

PROVIDENCE—Semi-Centennial of Grace Church.—Grace church has passed her fiftieth birthday. In these fifty years she has had eight rectors—the Rev. Samuel Fuller, John A. Clark, Alexander H. Vinton, Bishop Henshaw, Bishop Clark, D. Otis Kellogg, C. George Currie, and David H. Greer—who are all living except John A. Clark and Bishop Henshaw; and of the living, all were present on the occasion of her semi-centennial except the Rev. Mr. Kellogg.

On Friday evening, May 16th, the first of the services was held, when the present rector, the Rev. David H. Greer, preached, and the Holy Communion was administered to a large number, the most of them sons and daughters of Grace church.

On Saturday morning the sermon was by the Rev. Samuel Fuller, D.D., Professor at the Berkeley Divinity School, and rector of Grace church from May 24, 1830, to May, 1851. How rare is it that after fifty years the first rector of a church should be living and be in full vigor of mind and body! Of the first members of Grace church few are living, and none of them were present at this anniversary. The first vestry consisted of seven members, only one of whom is living—W. M. Blanding—at present in California.

On Saturday afternoon Bishop Clark delivered

an historical sermon, full of interesting incidents and facts. In the first parochial report of Grace church the Rev. Mr. Fuller gave the statistics as "about thirty communicants, fifty scholars in the Sunday-school, and sixty volumes in the library." At the last annual convention six hundred and forty communicants were reported, thirty-three Sunday-school teachers, and four hundred and fifty scholars. And how marked is the change in fifty years in the diocese generally! In 1829 St. John's was the only church in Providence; now there are ten organized parishes, besides several missionary stations. In 1829, in the diocese, there were only five parish clergymen, and one engaged in teaching, and five churches, with about five hundred communicants. Now there are forty-seven clergy, forty-four parishes, and nearly six thousand communicants. In the journal of 1829 all that is reported of contributions in the diocese is the statement that the Rhode Island Episcopal Missionary Society had received fifty-two dollars and a half from bank shares, of which four dollars and a half were paid to the general convention, and the remainder carried to a new account. The contributions of the diocese, as given in the last convention, were \$139,570.

At first the parish of Grace church worshipped in what was called the "old tin top," an edifice where many religious societies had drawn their first breath. Later the Providence theatre, corner of Westminster and Mathewson streets, was bought and turned into a church, which was consecrated November 15th, 1832, and thirteen years after was replaced by the present magnificent structure, which was consecrated June 2d, 1846. This noble edifice was built under the rectorship of Bishop Henshaw, to whose untiring zeal and unwavering patience not only Grace church, but the whole Diocese of Rhode Island owes an undying debt of gratitude. This beautiful church, complete in all its parts (except that the chancel is too small), with its chime of sixteen bells, is entirely free from debt; and there is also a beautiful and capacious rectory, in which on Saturday evening a reception was held, by no means the least pleasing feature of the semi-centennial exercises.

On Sunday morning a sermon was delivered by the third rector, the Rev. A. H. Vinton, D.D., and although forty years have come and gone since he entered upon his duties here, his person has lost none of its imposing dignity, his voice none of its melody, his mind none of its vigor, and his preaching none of its power, as the immense congregation that listened to him with breathless attention could testify.

In the evening the seventh rector, the Rev. C. George Currie, D.D., delivered a masterly sermon, drawing a comparison between Saul, the Jewish king, and Saul of Tarsus. At both of these services on Sunday the church was literally packed, the music was very artistic and elaborate, and the floral decorations very fine, and everybody was pleased with the manner in which Grace church celebrated her fiftieth birthday.

NEW YORK.

NEW YORK—*Calvary Free Chapel.*—The bishop of the diocese visited Calvary Free Chapel, under the charge of the Rev. Wm. D. Walker, on the evening of the Third Sunday after Easter. The Rev. E. A. Washburn, D.D., the Rev. Charles R. Hale, and the pastor took part in the service. Thirty-five adults were confirmed and addressed by the bishop.

By the death of Mrs. Ann Sowerby, a communicant of this chapel, it receives a legacy of five hundred dollars as a "slight token of appreciation of many spiritual privileges received by her and hers through faithful ministrations of the Rev. Wm. D. Walker during a period of several years." The late Wm. Niblo, who died last summer, bequeathed the sum of \$1,000 for the benefit of the poor of this chapel. He also left \$100 each to three different communicants of the chapel. He likewise bequeathed \$10,000 to the Rev. Wm. D. Walker, its pastor, "as a mark of esteem and affection."

LONG ISLAND.

DIOCESAN CONVENTION.—The twelfth annual convention of the diocese assembled in the church of the Holy Trinity, Brooklyn, on Tuesday, May

20th, at 10:30 o'clock A.M. After Morning Prayer the bishop delivered the annual charge to the clergy, taking his text from I. Timo by iv. 16, "Take heed unto the doctrine," the subject being "The Relations and Uses of the Doctrines of our Holy Faith." There were three reasons why he had selected the subject: 1. There is a large class of persons outside the Church who have thrown over doctrine. Science is what we know, they tell us; religion is what we do not know. 2. There is a school within the Church who hold that there is only one basis of unity left—loyalty to Christ. As a result of these two theories, 3, the average preaching of the day plumes itself upon its freedom from creed and doctrine.

Christian dogma is revealed and certified by infallible authority. It is, therefore, presented for acceptance, not for discussion. We accept Christian dogma, not because we can prove it to be true apart from the authority on which it is declared, but because of the authority which declares it. Passing to the aspects of his general theme, the bishop said that much of the trouble of our present day is due to reaction. The belt within which dogmatic fluctuations have been defined is too large to say that they are pulverized beneath the hammers of criticism. The old dogmas have a hold on us which cannot be lightly shaken off. They ought not to be given up as valueless. All the pressure of this advanced age has not pressed all sap out of them. That they ever held sway over the human mind was because of the Divine truths they contained; such heirlooms of the past cannot be thrown aside at the beck of any school without committing a crime. Much is made of the crippled condition of the Church because of unhappy divisions.

But it is now propounded that no authority was ever given to doctrine through ecumenical councils which is binding now. Yet the Church with her truths comes down traditionally from the past. She gave the creed form to these traditions in five periods of her history, from the apostolic to the modern era. Our advisers tell us that the pulpit has difficulty enough to induce men to hear at all without forcing them to hear what will repel them. But is it our duty to preach the Gospel as the apostles preached it, or as this generation wants it? He then considered the bearing of these views on the Church. The Church was ordered to do certain things for the good of men and God; never orders that to be done which is impossible. The Church was intended to be, 1, a teaching body; 2, an aggressive, diffusive, and missionary body; 3, a custodian through all time of a certain divine type of spiritual life. The Church was commissioned, 4, to preserve and transmit the distinctive features of Christian morality; 5, to maintain and perpetuate its own corporate being; 6, to so administer its trusts as to command in every age the support of the best culture of the times and the ripest intelligence of mankind. It cannot do these things without being positively appointed for this work and guided by Divine wisdom. If this argument, then, is sound, what else can be said but that he who undermines the faith undermines the morality of the Gospel? The great apostle to the Gentiles was the most dogmatic of teachers, and yet the greatest of missionaries. It was a part of his greatness and strength that he insisted most on the doctrines which were most offensive to those whom he addressed. The moment the Church begins to substitute sentiment for doctrine she begins to weaken in her missionary power. What was true in the apostolic age is true now. Paul did not deem his duty done by exhorting men. Christ Jesus was the burden of his tongue and pen, but it was Christ Jesus explained and defended. So the Church preaches Christ to-day, and it is only because she does so that she can go out among the nations conquering and to conquer. The atheism of the day hates doctrines and creeds, because the atheists believe dogmas are not truth. Preaching sentimentalists create a laugh by preaching a religion which, if true, would justify the laughter and the scorn of all. This is no time for any deputy of Christ to tamper with the body of Christ's truth. Far be from us the notion that our creeds, liturgies, and formulas are but the dead leaves of a living religion. It is our privilege to belong to a branch of the Catholic Church which is also apostolic and holy. As the Church militant has had a

creed, so the Church triumphant will have a creed.

The celebration of the Holy Communion followed the charge, after which the convention took a brief recess.

Reassembling at 2 P. M., it organized in the usual way. Out of seventy-two clergymen, sixty-three were present, and forty-eight out of sixty-four parishes were represented by lay delegates. After announcement of the special committees, the bishop read a business address to the convention, in substance as follows: Our diocese has been greatly favored during the past year. We have not lost one of the clergy by death, and fewer than ever by removal. The laity also have been singularly spared to us. The Church at large has not been so fortunate. Aside from distinguished presbyters and laymen, we have been called to mourn the loss of the late Bishop Wilmer, of Louisiana. He was for many years my personal friend. For weeks I took sweet counsel with him last summer in England. He made many friends. Genial, overflowing with quiet, unconscious humor, with a flavor of poetic feeling pervading his thoughts on even common themes, he was always and everywhere the man of God, carrying with him, without seeming to know it, the very atmosphere of the tenderest graces and rarest virtues of the Christian life. Though dead, he will long continue to speak in the life of the diocese, which he administered for many years with such gentleness and devotion as to win the love of all hearts brought under his influence. In respect to branches of the diocesan work, the bishop said that the reports to be submitted would show that they are all in a prosperous condition. Our missions, however, have not received the active and liberal support from all parts of the diocese which they deserve. May God hasten the day when the diocese as a whole shall rise to the full measure of its responsibility in its own missionary field. The cathedral is advancing toward completion as rapidly as the delicacy, elegance, and variety of the work being done will allow. The structure, though large enough for its purpose, will not be noteworthy for great size, but rather for the completeness of its parts and the elaborate finish of its details.

The great onward step of the year has been the commencement of the permanent building for St. Paul's school. Some time in July next, probably, it will be my duty and pleasure to invite you to be present at the laying of the cornerstone. Other structures for various purposes will in due course follow this. On account of the growing importance of the trusteeship of the estate belonging to the diocese of Long Island, the bishop next recommended a change in the mode of electing the trustees, in order that the interests committed to their keeping might be more secure. He then called attention to the importance of increasing the Theological Education Fund. Eleven parishes had made a beginning in caring for this object, but the diocese needs to show a fuller sympathy with the postulants and candidates who require aid.

This convocation year completes the tenth year of this episcopate. Avoiding a sentimental retrospect, or a magnifying of the record, or, on the other hand, a disparagement of the work done, it is enough to give facts and figures, which are yet far from being a true measure of what has been effected or of the spirit in which it has been done. To a most remarkable degree the unity of spirit in the bond of peace has been maintained. In these ten years, with an average of more than one hundred of the clergy under my jurisdiction in each year, the court of the diocese has been convened but once. This has not been through absence of discipline, but because there has been nothing to convene the court for. It is with a sense of joy that I have no words to express that I point to the unblemished record, the blameless walk, the unspotted character of (with the very fewest and obscurest exceptions) the nearly 250 clergy who, for a longer or a shorter period, have been canonically resident here.

The figures of the first decade are: Baptisms, over 20,000; confirmations, 1869 to 1878, 11,565; add for 1878-79, 1,195—total, 12,760. Communicants reported in 1868, 9,014; communicants reported in 1878, 14,587; Sunday-school teachers in 1869, 1,230; Sunday-school teachers in 1878, 2,033;

Sunday school scholars in 1869, 10,677; Sunday-school scholars in 1878, 15,509; deaconesses admitted, 19; candidates for orders admitted, 53; priests ordered, to 1878, 44; deacons ordered, to 1878, 41. Offerings: Communion alms, \$149, 167.99; diocesan missions, \$59,388.15; domestic missions, \$157,227.25; Indian missions, \$16,085.93; colored people's missions, 14,492.02; foreign missions, 55,989.64; total missions (reported to convention), \$303,182.99; education for the ministry, \$36,430.99; parochial purposes, \$3,486,438.56; add church debts paid 1878-9, \$200,000—total, \$3,686,438.56; diocesan purposes, \$420 111.23; general purposes, \$533,483.03; making altogether, \$4,640,032.82.

The foregoing statistics are not complete, several parishes every year having failed to report, and there not being included several large sums, such as increase and interest of the episcopal fund, interest on other funds, \$40,000 raised for the episcopal residence, and at least \$100,000 donated to the diocese, held by the trustees. The amount of money raised by the diocese for the last ten years, for all objects, cannot fall short of five millions of dollars.

Following this business address, the report of the trustees of the Episcopal Fund was read, which showed the present total amount of the fund to be \$55,145.45. Bonds of the churches held, \$12,350. The report of the Fund for Indigent and Infirm Clergymen showed that it had been especially increased by a bequest of \$5,000 from the late Francis Moran. Mr. H. E. Pierrepont presented the report of the trustees of the estate belonging to the diocese, showing that five pieces of property had been acquired during the year, making nineteen in all now held, and that among these was a munificent gift of eighty-five acres in the town of Newtown, seven miles from Brooklyn, given to the diocese by Mr. James Maurice. Resolutions conveying the thanks of the convention to the family of Mr. Francis Moran and to Mr. James Maurice for their noble gifts were passed. The convention then adjourned to attend the service of Intercession at St. Ann's.

SECOND DAY.—The convention resumed its session on Wednesday, May 21st, at 9 A. M., the bishop presiding. Morning Prayer was said by the Rev. J. W. Sparks and R. H. L. Tighe. The Rev. Beverly R. Betts presented the report on the cathedral library, showing that 140 volumes had been given to the library by the family of the late Murray Hoffman. A resolution was adopted authorizing the removal of the library to Garden City. Mr. C. R. Marvin, of the committee on the salary of the bishop, reported a balance on hand of \$1,791.96. The Rev. Newland Maynard read the report of the committee on Sunday-schools, in substance the same as that already published in THE CHURCHMAN in report of the last convocation. The Rev. W. A. Leonard presented the report on Christian education. The success of St. Catherine's Hall, Brooklyn, was especially mentioned as gratifying. A new building is to be erected in the coming summer. Of the schools at Garden City the report said: "The cathedral schools at Garden City have been pressed to their utmost capacity. The buildings heretofore occupied being now inadequate, new ones are projected. Within a few days ground has been broken for St. Paul's school, which will be one of the most remarkable buildings of its kind in the country, both as to size and completeness of arrangement. It will have a frontage of 275 feet, with three wings, each 176 feet in depth. It will be four stories high, in mediaeval Gothic architecture, constructed of finished brick and iron stone trimmings, fire-proof throughout, with deadened walls and stone and iron stairways. Its internal construction will be on a most excellent plan—spacious halls, nobly proportioned class-rooms, corridors and dormitories perfectly ventilated; adjoined rooms for visitors; a complete gymnasium; a central chapel. A special feature will be a white marble swimming bath, with dressing-rooms surrounding it, and tempered during the winter months, for the refreshment and healthfulness of the students." Two resolutions concluded the report:

Resolved, That the committee urge formally the endowment of diocesan schools needing pecuniary assistance and permanent establishing; and that Churchmen be stimulated to a remembrance of the same in their last will and testament.

Resolved, That the Churchmen of Long Island be urged to patronize the schools now so admirably inaugurated in Brooklyn and at Garden City.

Mr. Leonard, in addition, referred to the excellent work accomplished at St. Alban's school, Brooklyn, under the Rev. R. B. Snowden, and in the parish school at Glen Cove, under the Rev. Dr. Middleton. He also called attention to the fact that there is an increasing number of candidates preparing for the ministry who will need aid. In connection with this the Rev. Dr. Schenck offered a resolution that the bishop be requested to issue a circular calling for offerings at the service of Intercession on Rogation-day, or at such other time as may be convenient. In supporting his resolution, Dr. Schenck criticised the methods of education societies in aiding young men. The Rev. Dr. Snively thought the education society should not be stigmatized as hunting up students. As a fact, they rejected many applicants. Nor are the stipends given—\$40 to \$200—so large as to enable students to revel in luxuries or to be an improper inducement to them. The aid is dispensed without publicity. In the whole Church only forty three deacons have been ordered during the year, three quarters of one to a bishop. Yet the missionary field is widening. We are neglectful of our own work. We give to work far away, but do little for the field here. The bishop deplored the method we have fallen into of giving nine parts to the ends of the earth and keeping barely one tenth for home work.

The Rev. Dr. Schenck presented the report on the charitable institutions of the diocese. Thirteen hundred dollars net profits have been earned by the Orphans' Press during the year. The receipts for the general fund have been adequate to all wants, and a balance remains of \$332.02. The Sheltering Arms Nursery, which last year was assumed as a Church institution, has made active movement in the way of improved administration. Judge Gilbert called attention to the apportionment of 1868, apportioning among the parishes of the diocese the assessment for the episcopal fund. Many of the parishes had not paid. He moved that the committee on the enlargement of the fund be instructed to report to the next convention some other means of collecting the assessment. A long discussion followed, which resulted in the adoption of a motion by ex-Mayor J. W. Hunter, empowering the committee to issue a circular to clergymen and vestries calling attention to the canon which demanded this assessment.

After a recess the convention reassembled at 2 o'clock in the afternoon. The election of the Standing Committee and missionary committee was held, and the appointment announced of trustees and committees for the various interests, institutions, and societies. After prayer the convention adjourned.

BROOKLYN—St. Ann's Church on the Heights.—On Tuesday evening, May 20th, there was held in this church, in connection with the annual meeting of the convention of the diocese, a special service of intercession for missions, in accordance with the recommendation of the Lambeth Conference. There was a large audience, the bishop presided, and the Rev. C. H. Hall, D.D., of Holy Trinity, delivered the sermon. There were present about sixty of the clergy, forty of whom were surprised. The music was furnished by the choirs of St. Paul's and St. Mary's churches, conducted by their masters and organists, Messrs. Caldwell and Woodcock. These choirs were composed each of about forty young men and boys, those belonging to St. Mary's being surprised. The procession of clergy, headed by the choirs, entered the church with the singing of the Processional Hymn No. 202. St. Paul's choir took seats in the organ-gallery opposite the chancel over the entrance; St. Mary's choir were seated in front of the chancel. The Rev. G. W. Smith opened the service. The Psalter was rendered with very fine effect, antiphonally, by the two choirs, the wave of music rolling grandly across the crowded church. The Rev. Dr. Johanson read the first lesson, and the Rev. Dr. Snively the second lesson. The Rev. Dr. Drowne read the Creed and prayers. The *Cantate Domino*, from Goss, and *Deus Misereatur*, from Garrett, were given with remarkable power, as was also the anthem, "O Lord, our Governor," from Marcello. The Rev. Dr. Hall took his text

from St. Matthew xxviii. 19, 20: "Go ye, therefore, and teach all nations. Lo! I am with you alway." It was one of the first signs, he said, of advancing civilization in the ancient world when the herald was respected by the enemies to whom he went. This is what we hold to be the nature of the promise of Christ in behalf of the heralds of His cross. Christ looked down not merely the steeps of Olivet, but down the centuries, and secures for His followers what they need. He called attention to the novelty of this last charge of Christ. It is without a parallel that one should found a spiritual polity which should go the world over on simply these two things, the ordaining of missionaries to preach, and the baptizing of all comers. They did not comprehend it, the world has not yet come to comprehend it, how a kingdom could be established on preaching and baptism. Imagine the whole system of Christ with no sacraments. We have in the more philosophical seats of the day this very system. But a religion without sacraments can never reach the masses, who have in the sacraments a tangible fact by which to apprehend Christ. A bit of our common history of the Church is suggestive. The idea that the Church is missionary has been taking shape. This particular Church is a *unitas fratrum*—a missionary Church. England taught the rights of Englishmen; we accept the rights of men. Up to a century ago the English Church had rested in the Society for the Propagation of the Gospel in Foreign Parts. It was not aggressive on heathenism; it aimed to save Englishmen. It took care of us because we were Englishmen, and especially because we were not Puritans. The speaker referred to William Casey's broaching the duty of Christians to convert the heathen, and related graphically the trouble he had to get any one interested in his idea. Missions have brought us to think of the pagans as brothers and to make the stronger nations help the weaker. The brotherhood of man, not merely of civilized man, has been the resulting idea. The Church emphasizes the fact that her field is the world. She invites her best blood to cultivate that field, to toil in these labors. Are there not young men here fretting out their lives over rubrical niceties who might write their names high in the temple of God by deeds of noble consecration? God grant it!

The service, with its large body of clergy, its full choirs, its grand music, its unwonted enthusiasm, was the most remarkable ever held in connection with our Church.

NORTHERN NEW JERSEY.

MORRISTOWN—Church of the Redeemer.—The parish have decided to enlarge the church building, the funds for that purpose being already in the bank.

NEW JERSEY.

CONVOCATION.—The Convocation of New Brunswick held its quarterly meeting in Grace church, Plainfield, on the 20th and 21st instant, Dean Rodman presiding in the absence of the bishop, who was unavoidably absent. There were twenty-four of the clergy present, with lay delegates from five of the parishes and missions. The nearness of the diocesan convention, which meets in New Brunswick on the 27th, probably prevented a larger attendance.

The treasurer reported the convocation as out of debt, its receipts for the year ending May 15th being \$2,854.50, and disbursements for the same period \$2,795.84. Appropriations for the new year must be made on the basis of receipts of that just past. The annual election of officers resulted in the reelection of the Rev. C. M. Parkman as secretary and Mr. Geo. C. Hance as treasurer.

The next meeting will be held at Christ church, South Amboy, in August next.

PENNSYLVANIA.

PHILADELPHIA—City Mission.—Germantown, with its nearly 20,000 inhabitants, is now embraced in the corporate limits of Philadelphia. It is a delightful place, a sort of *rus in urbe*—or *urbs in rure*—and has many fine residences, most of which are densely shaded by trees. Of the six Protestant Episcopal churches, St. Luke's is the eldest and the mother of the rest; St. Pe-

ter's is the youngest. Christ Church, which was destroyed in the great storm of last October, is being rebuilt upon its former site, and the edifice, when completed, will be very handsome.

Calvary church is at the corner of Pulaski avenue and Manheim street. The Rev. J. De W. Perry is the present rector. Recently a sermon was delivered by the Rev. Samuel Durborow, superintendent of the Philadelphia P. E. City Mission, instituted in May, 1870, an organization which has done a vast amount of valuable work among the neglected classes. It was set on foot by Bishop Stevens, in order to supply the sore spiritual needs in Philadelphia of the large non-church-going population which is found in all great cities. A system of house-to-house visitation by lady visitors and Bible readers was instituted, and missionaries were assigned to the various penal, reformatory, and charitable institutions of the city and its suburbs. Mission stations were established in different sections of Philadelphia; halls were hired and free chapels were erected, and the services of the Church were thus brought to many of the "lost sheep scattered abroad in this naughty world." As these stations grew in strength and became independent and self-sustaining parishes, new stations were started, and there are now four of these in successful operation. One of the most interesting of them is the Clay Mission for colored people, at Twelfth and Pearl streets, under the care of the Rev. J. J. Sleeper, which is accomplishing an excellent work among the class for whom it was designed. The Franklinville mission, located in the vicinity of the factories in the northern part of the city, is also an agency of great spiritual good. It is under the charge of the Rev. Peter Russell, a missionary of prudence and long experience. Another of the missionaries, the Rev. John G. Bawn, is building up a thrifty parish in the beautiful and rapidly-growing suburb of Haddington.

The Rev. John G. Furey and the Rev. Robert Mackin have labored for several years assiduously and successfully in the prisons, hospitals, and homes, besides administering the sacraments of the Church, together with religious instruction and consolation, to hundreds of persons within their wide, outlying parish of God's poor.

The ministry of the Philadelphia Protestant Episcopal City Mission is twofold. While its spiritual work is its best work, as the soul is of higher worth than the body, it is a great almoner of temporal charity in dispensing relief to the poor and needy. About three years ago the Home for Poor Consumptives and the Sick-Diet Kitchen were established under the supervision of the City Mission, and they have carried untold benefaction to the indigent sick throughout the city. These human agencies are at No. 411 Spruce street, in a large and commodious building, presented to the mission by Mr. Harry Ingersoll, and known as the House of Mercy. The premises have just been improved materially by the generous donor of the property.

CENTRAL PENNSYLVANIA.

FUNERAL OF THE HON. ASA PACKER.—The venerable founder of the Lehigh University, who died at his Philadelphia residence on Saturday, May 17th, was buried from his home in Mauch Chunk, Pa., on Tuesday, the 20th inst. He was one of the founders of St. Mark's church, and had been a member of the vestry for forty-five years, and for nearly half of that time the senior church warden. All the former rectors of the parish are still living, and were present upon the occasion; also the rector of the parish in which Judge Packer lived when a young man, and who officiated at his marriage over fifty-one years ago—the Rev. Samuel Marks, of Huron, Ohio. In accordance with the wishes of the family the services were rendered in the plainest manner possible. They were conducted by the bishop of the diocese, the Bishop of Pennsylvania, the Rev. Marcus A. Tolman, rector of the parish, the Rev. E. M. Pecke, the Rev. Leighton Coleman, S.T.D., the Rev. Peter Russell, the Rev. Hurly Baldy, the Rev. Samuel Marks, the Rev. E. N. Potter, D.D., and the Rev. Dr. Leavitt. There were also present the Rev. Courtland Whitehead, the Rev. H. M. Baum, the Rev. Henry Jones, the Rev. G. F. Rosenmuller, and the Rev. L. Newman.

Judge Packer was not only an exemplary

Christian in all that the term involves, but he was also a thorough Churchman upon principle. He was a devout and regular worshipper in the parish church, and except in case of sickness was never absent from the Holy Communion whenever it was administered on the Lord's day. Though in amassing and controlling so much wealth, estimated at twenty millions of dollars, it was necessary for him to concentrate all his powers and to mingle freely with men of all ranks and classes, yet he gave no evidence of sordidness nor worldly-mindedness. His liberal gifts to public institutions are well known. To the Lehigh University his donations while living and bequest by will amount to nearly three millions; to St. Luke's Hospital, a diocesan institution at South Bethlehem, he gave over ten thousand dollars, and four hundred thousand by will; and to St. Mark's church, Mauch Chunk, he not only contributed one half of all of the usual expenses, gave one half of the cost of the beautiful stone church which was erected a few years ago at a cost of seventy thousand dollars, but provided by will for an endowment of thirty thousand dollars. What a noble example to men of wealth! Alas, how few will follow it!

WILLIAMSPORT—Christ Church.—There were thirty-seven confirmed on Saturday evening, May 17th, in the parish church, and twenty-one on Sunday evening in the mission chapel, making fifty-eight in all.

NORTH CAROLINA.

DIOCESAN CONVENTION.—This diocese held its convention in St. John's church, Fayetteville, beginning Tuesday, May 14th. There were twenty-seven clergy present, and thirteen parishes were represented. The Rev. Mr. Hale, of New Berne preached. The Rev. Mr. Forbes was elected president, and the Rev. E. R. Rich secretary.

On Wednesday the Rev. Dr. Watson read the report of the finance committee. The report stated that the diocesan fund had fallen short more than \$3,500, and that the treasurer, on account of the failure of some of the securities, had failed to pay the bishop \$1,250 due on the 1st of April last; that the relief, education, and church building funds had all declined, that the offerings for diocesan missions had increased, and that \$300 had been contributed to the University of the South.

It was resolved that a committee of five laymen be appointed to consider and report what steps ought to be taken with reference to the funds belonging to the diocese, for which notes were held from John Wilkes, Esq., the former treasurer. The Hon. John Manning, Dr. A. J. De Rosset, Kemp P. Battle, Esq., Maj. James C. McRae, and Henry A. London, Esq., were named as the committee.

Bishop Atkinson read his annual address. Two hundred and eighty-two persons had been confirmed by him and 167 by Bishop Lyman, making a total of 449; he had received three clergymen from other dioceses, and the whole number of clergymen was 66. There are 11 candidates for priest's orders, 6 for deacon's orders, and 6 postulants.

Bishop Lyman read his address, in which he gave a very interesting account of his attendance on the Lambeth Conference, denounced ritualism severely, and spoke hopefully of the prospects of the Church.

On motion of the Rev. Dr. Watson the two addresses were referred to the Committee on the State of the Church.

The Rev. Dr. Watson read the report of the Standing Committee; also the report of the Missionary Committee, which states that twenty-one clergymen have been assisted, the contributions have been larger, but still funds are very much needed.

The following were elected delegates to the next General Convention: Clerical—The Rev. A. A. Watson, D.D., the Rev. Jarvis Buxton, D.D., the Rev. J. C. Huske, and the Rev. N. Colin Hughes. Alternates—The Rev. D. H. Buell, the Rev. Geo. Patterson, D.D., the Rev. M. M. Marshall, D.D., and the Rev. R. B. Sutton, D.D. Lay—Dr. A. J. De Rosset, Hon. Kemp P. Battle, Maj. John Hughes, and Col. W. F. Martin. Alternates—John Henderson, Hon. John Manning, Col. John W. Atkinson, and Major Jas. C. McRae.

On Thursday the Hon. Mr. Manning offered the following resolution:

Resolved, That a committee of three laymen be appointed to take such measures as they deem proper to adjust and secure, and by compromising or otherwise, the indebtedness of the former treasurer to the diocese, and report to the next convention. Carried.

Hon. John Manning and Messrs. Henry A. London and R. H. Battle were appointed as the committee.

The resolution in regard to the alteration of the constitution in the matter of electing a bishop, so as to allow the laity the privilege of participating in the nomination, instead of the clergy being alone entitled to the right of nomination, as at present, next came up, and was warmly discussed. After speeches on the part of Mr. H. A. London in favor and the Rev. Mr. Kernan and the Rev. Dr. Watson against the proposed change, the resolution was rejected by the following vote: Clergy—yeas 14, nays 26; Laity—yeas 14, nays 13.

On motion of Dr. De Rosset, it was

Resolved, That the finance committee be requested to report at the next convention a plan for the safe keeping and management of the permanent episcopal fund now belonging to or which may hereafter be acquired by this diocese; and also to report whether, and in what manner, the treasurer had been required to enter into bond for the safe keeping and proper disbursement of the funds coming into his hands from time to time for the current purposes of the diocese.

Dr. Marshall read the report of the committee on the state of the Church, and presented the following statistics: Families, 2,554; number of souls, 11,205; infant baptisms, 629; adult baptisms, 150—total, 779. Confirmations, 449; communicants, 5,544; marriages, 124; burials, 237; Sunday-school scholars, 3,039; parochial scholars, 322; contributions, \$51,853.92.

The next annual convention will be held at Winston.

GEORGIA.

DIOCESAN CONVENTION.—A busy but most delightful and harmonious convention of this diocese, held in St. James's Church, Marietta, closed on the 16th inst., after a session of three days. The attendance, especially of the clergy, was very good.

Among them the convention was fortunate in having once more as a member Dr. William C. Williams, who has happily recovered from a severe attack of paralysis.

The opening sermon, which was a most excellent one, was delivered by the Rev. C. C. Williams, from the texts Gen. xviii. 17 and II. Kings x. 21, in which he showed what consecrates and what desecrates the house of God—what is its use and what its abuse.

The annual address of the bishop shows the Church in Georgia to be in a fair condition, with great hope for the future. Many more confirmations have been made than last year, several candidates ordained to the diaconate, and several advanced to the presbyterate. Among the former was Mr. Habersham Barnwell, who, on Sunday, the 11th, was made deacon in Marietta, being one of four brothers in the ministry.

The committee on the state of the church reported a hopeful increase in the number of baptisms and confirmations, with offerings for foreign missions nearly double those of the previous year.

The subject that most interested and occupied the convention was that of diocesan missions, arising from a general feeling that the Church has not been aggressive enough in this respect. To remedy this a canon on diocesan missions was adopted after much discussion.

This canon places the control of missions in the hands of a central board, consisting of four clergy and four laity, with the bishop as president, and puts the several convocations in a better way of conducting their work. It is hoped that Church missionary work will by this means have a new life infused into it.

No less important was the unanimous passage of a canon on ritual uniformity, which has some interest in connection with the discussions on this subject going on in other dioceses. The canon is this:

"If the bishop have reason to believe that

there have been innovations in matters pertaining to the ritual of the Church, or the ornaments, arrangements, and appointments of the holy table, or in the vestments of officiating ministers, unauthorized by rubric or canon, general or diocesan, it shall be the duty of the bishop to summon the Standing Committee as his council of advice, and unite with them in investigating the matter. If after investigation it shall appear to the bishop and Standing Committee that innovations have been introduced, it shall be the duty of the bishop, by instrument in writing under his hand, to admonish the minister so officiating to discontinue such innovations, and if the minister shall disregard such admonition, it shall be the duty of the Standing Committee to cause him to be tried for a breach of his ordination vow. The bishop may, as provided by law, suspend the clergyman against whom proceedings are instituted under this canon from the exercise of his official duties pending the trial."

The Bishop of Georgia, who is strongly opposed to any innovation, and especially, of course, to anything savoring of or leading to false doctrine, urged the propriety and usefulness of such a canon with much earnestness and feeling. By its adoption, as suggested by him, not only is provision made against future contingencies (for happily there is no present need of applying it), but it asserts indirectly diocesan rights and diocesan integrity, by which every diocese is free to legislate for itself in these matters, subject, of course, to the general constitution of the Church.

FLORIDA.

DIOCESAN CONVENTION.—The annual convention of this diocese met at Tallahassee May 7th, Bishop Young presiding. The Rev. R. H. Weller was re-elected secretary. The bishop read his address on the second day. The formation of a society for the relief of disabled clergymen was authorized. The following Standing Committee was elected: The Revs. O. P. Thackara, R. H. Weller, C. S. Williams, and Messrs J. J. Daniel, H. E. Dotterer, and A. S. Baldwin, M.D. The following gentlemen were elected trustees of the University of the South: The Rev. R. H. Weller, John S. Winthrop, D. A. Finlayson, and H. E. Dotterer (treasurer). The bishop was urged to take a leave of absence for a year or longer for the recovery of his health. St. Mary's church, Madison, was admitted into union with the diocese. The convention adjourned to meet at Jacksonville next year.

TENNESSEE.

DIOCESAN CONVENTION.—The annual convention recently held in the city of Columbia, Maury county, was by far the most delightful reunion of clergy and working laity had in this diocese for many years. Delightful partly on account of very pleasant surroundings (thanks to the rector, vestry, and people), but mainly on account of the fraternal unity with which the Church's work was wrought. A great impulse was given to the mission work, the outgrowth of what Dr. Lyddon calls "the essential spirit of the Gospel." Not the least manifestation of disposition to move forward was the payment to the bishop of arrears of salary, accumulating through several years, and amounting to a sum larger than a year's salary.

The preacher of the convention sermon was the Rev. Dr. Duncan, of Knoxville: of the missionary sermon the Rev. Mr. Collins, of Brownsville, and of the Otey sermon the Rev. Dr. Shoup, of Nashville.

On Thursday, the 15th, the bishop ordained to the diaconate Mr. Thomas F. Gailor, a graduate of Racine College, who has just completed his course at the General Seminary. It is understood that Mr. Gailor will take charge of the church of the Messiah, Pulaski.

The report of the committee on the state of the church presents an encouraging outlook; the number of baptisms and confirmations having been larger than for several years past, while the growth of spiritual life in most of our congregations gives promise of continued increase of members.

The following resolutions are published by order of the convention:

Resolved, That we desire for ourselves and for

the congregations we represent to express a most grateful appreciation of the prompt and large hearted charity which, in the hour of our sore visitation and distress, when suffering from a pestilence of unprecedented severity, poured out without stint from every city, town, and hamlet of our land aid for our distressed people.

Resolved, That in the bestowal of gifts of gold and treasure, food and raiment by our fellow-countrymen at the North we recognize that true spirit of brotherhood which binds us together as one people by cords of love and sympathy, as Christians travelling together to a better and an enduring country, where there shall be no more sickness or want.

Resolved, That the Christian heroism which impelled the clergy and noble-hearted women of the Church to devote themselves, in the true spirit of martyrdom, to the cure of the souls and the bodies of the sick, suffering, and dying in our midst calls for our highest admiration and most grateful and enduring remembrance.

Few changes were made in the diocesan canons. The finance committee is now a standing or permanent committee.

The missionary board has improved in organization, and will accomplish better results than heretofore. The former secretary was re-elected, and the same Standing Committee, except that the Rev. Dr. Dalzell takes the place vacated by the death of Mr. Parsons.

MICHIGAN.

SEMI-ANNUAL MISSIONARY MEETING.—The twenty-fifth semi-annual missionary meeting was held in St. Paul's church, Flint, beginning Tuesday evening, April 29th, and ending Thursday evening, May 1st. There were present of the clergy, besides the Bishop of Western Michigan, who presided, the Rev. G. D. E. Mortimer, of Western Michigan; the Rev. Marcus Lane, rector of the parish; and the Rev. Drs. Harris and Stocking, and Messrs. Allen, Brown, Brookes, Chapin, Charles, Flower, Hall, Hutchins, Morton, Magoffin, Raymond, Rogers, Stevens, Stimson, Taylor, Watts, and Wilson. There were also some lay delegates from abroad.

Tuesday evening was devoted to the reading and discussion of papers on Sunday-school work. A letter was read from Mr. W. F. Whitehouse, of Chicago, on the subject. The Rev. W. W. Raymond delivered an address on "The Teacher and the Catechism." Then followed a paper prepared by a member of Trinity church, Bay City, on "The Teacher Visiting." A paper from Western Michigan, on "The Good Teacher," was also read. All these papers elicited considerable discussion. The bishop then proposed several questions, which added to the interest of the evening, and others were proposed by different clergymen.

At 8:30 A. M., Wednesday, the bishop and clergy visited the State institution for the deaf, dumb, and blind.

At 10:30 morning service was held, and a sermon *ad clerum* preached by the Rev. G. D. E. Mortimer, rector of St. Mark's church, Grand Rapids, from I. Tim. iv. 16.

At 2:30 P. M. a business meeting was held. The Rev. Wylls Hall read a paper on "The Prayer of Faith." The Rev. Dr. Harris read one on "Christian Unbelief, and Some of its Results." Discussion followed.

At 7:30 P. M. the local secretaries of the board of missions informally reported. Subsequently a paper on "Bishop Berkeley's Visit to America," prepared by Prof. Moses Coit Tyler, of the University of Michigan, was read. The Rev. C. F. Allen also read a paper on "Minor but Important Matters in Conducting Divine Service." Speeches and discussion followed these two papers.

Thursday, 8:45 A. M., the public school was visited and addresses made by the bishop and others.

At 9:30 A. M. the festival of SS. Philip and James was observed by the celebration of the Holy Communion. After the service the Rev. L. B. Stimson read a paper on "The Sacred Influence of the Study of the Classics," and the Rev. Wylls Hall made an impromptu address on the "Visitation of the Sick," a paper on that subject not being forthcoming. Discussion and miscellaneous business followed.

At 3 P. M. informal business was transacted and various resolutions of thanks, etc., passed. The

Rev. Dr. Stocking then opened a discussion on "Sunday-school Liturgies and Music," which was participated in by several of the clergy.

At 7:30 P. M. the Hon. H. W. Lord, of Detroit, read a paper on "The Pattern of the Altar," and one on "The Law of Subscriptions and Salaries," prepared by Judge Champlain, of Grand Rapids, was also read. Discussion followed, at the end of which the bishop closed the meeting with a few well-chosen words before collects and the benediction.

WISCONSIN.

RACINE COLLEGE.—The Rev. Dr. Stevens Parker is hard at work raising an endowment for the college. He has been very cordially welcomed by several of the clergy in New York, among them Bishop Potter, and Drs. Dix, Houghton, Rylance, Eaton, Morgan, and Lawrence. The Rev. S. H. Tyng, Jr., has written the following:

MY DEAR DR. PARKER: I have learned from you the particulars of your mission in the interest of the De Koven endowment of Racine College. With the special theological and ecclesiastical bearings of the movement I do not concern myself. I do not and will not believe that the right reverend overseers of the institution, and the reverend and lay trustees representing so many dioceses of our Church, can be persuaded to permit a divergence from the reformed principles and practices of our communion in the future conduct of the College. Waiving, therefore, all considerations which might appeal to partisan prejudice, I desire to give you my full sympathy and aid in the prosecution of your purpose. This I do for three distinct reasons:

1. That the manliness and purity of the life of James De Koven, whom to know was to honor and love, may have a lasting and influential memorial in the Church. In these days of timidity for truth, as God gives it to us to see it, the career of such a man is both a rebuke and a stimulus. Let his name perpetuate in the work to which he gave his life the characteristics of which it is the synonyme.

2. In these days of doubt it is not a little thing to have an educational institution in which culture and devotion are not divorced. This is to me a sacred remembrance of Dr. De Koven, which I could wish continued by the success of your proposed endowment. With equal consecration did he pursue the path of truth, led ever on by the pillar of covenant light to worship a recognized and realized Lord, in whose person he perceived all truth to be concentrated, and whose shekinah was the crown of a mercy-seat which enclosed the law of God. His skill in all the learning of the ancients did not divert him from the simplicity of the truth as it is in Jesus.

3. To these I add a third consideration, which leads me to wish you well. The discipline of Dr. De Koven was that of the accomplished reconciliation. He ruled by love. In the development of this spirit among his students was found the fulfilling of the law. If you can succeed in contriving such a regimen by making his name the talisman of "Racine's" future, you will have done a good work in the cause of general education, and, more than all, in the wider government of the Church at large.

I offer these words as my contribution to a movement which I would gladly encourage in a more substantial way, were it in my power. But I most of all delight to write them to one who, through more years than measured my privilege, enjoyed the friendship of so noble, truthful, and faithful a man as was James De Koven.

STEPHEN H. TYNG, JR.

NIORRARA.

SANTEE MISSION.—The Bishop of Niobrara has returned to the Indian country, and made a visitation to Santee Mission on Sunday, April 27th.

There were present in the chancel, at Morning Prayer, the bishop, the Rev. W. J. Cleveland, the presbyter in charge of the mission, and the native deacon.

There were thirty-two persons confirmed by the bishop on this occasion, and the Holy Communion was administered to a large number of devout Indians. The chapel (or the holy house, as the Indians have it) was filled to overflowing.

These services speak well for the progress of

Christ's religion among the Indians. Let no man say it does not pay to spend money on Indians. It does pay. Our Heavenly Father has blessed our giving by turning many souls to a true knowledge of His love and power.

VIRGINIA.

DIOCESAN CONVENTION—The diocese held its convention, beginning on Wednesday, May 21st. On the following day Bishop Whittle delivered his address, from which it appears that he has made 146 visitations, confirmed 1,032 persons, ordained 10 deacons and 8 priests, and consecrated 4 churches. The bishop said:

In no diocese of our Church, in proportion to the number of communicants, is there annually so large a number of ordinations; and yet, year after year, the number of our ministers remains very much the same, our mission seeming to be to raise up, educate, and commission men to preach the Gospel, and then see them leave our own borders and go forth into other fields. And this state of things can never be improved until better provision is made for the support of the parochial clergy and our missionary treasury is more liberally supplied with funds. I am glad to be able to report a small increase in the number of colored persons confirmed. This portion of our population is becoming more and more accessible to the teaching and influence of our Church, and the time has arrived, it appears to me, when every minister who believes that they are included in the Saviour's redeeming work should believe also that they are included in the commission which commands him to preach the Gospel to every creature. It will be seen from the parochial reports that quite a number of the brethren of the clergy and of the laity are laboring among the colored people, and, when all things are considered, with as much encouragement and success as they have any right to expect; but as yet we have only made a beginning in the great field which God has opened everywhere around us.

... My venerable predecessor, in his annual address ten years ago, proposed for the grave consideration of the council which sat in this place "the excessive ritualistic innovations which have annoyed the sober-minded and conservative portion of the Church in England and our own country," and after explaining that it is not ritualism, as such, that offends and alarms, for all are ritualists, but the question with us is one of degree, he proceeds in these words: "But if, as we have stated, the question is simply one of degree, how is the proper graduation to be settled? The authoritative rule is found in the Book of Common Prayer as ratified by the General Convention; and what has been the general usage under that directory? To any ritualism so recognized and sanctioned no one may justly object; but beyond the license thus indicated begins excess, which, being once outside the legitimate, may run riot in any amount of extravagance which the fancy or the folly of the individual affects—such as the use of fading flowers cut off from their root to symbolize a resurrection to life, groups of *variegatedly*-vested and artistically-attitudinizing priests to observe the sacrament instituted with so much simplicity in the upper chamber in Jerusalem—pictorial representations of the scenes and sculptural images of the saints of Scripture; dramatic exhibitions of the affecting events of Passion Week; even their consummation at Calvary—anything and everything which sentimentalism or superstition may crave to gratify its morbid appetite. Thus churches are changed into exhibition halls; the people lose their spirituality in sight-seeing, and become mere gazers instead of godly worshippers. So it has been, as the history of the Church sadly testifies. The tendencies are still the same. The proclivity of the natural heart is to externalism in religion. So, therefore, it will be again, if legal limits are disregarded and every one is left to introduce such innovations as are pleasing to himself."

This part of the bishop's address, says Bishop Whittle, was referred to a committee consisting of seven clergymen and six laymen, who reported three resolutions, which were unanimously adopted by the council. The second of these resolutions was as follows:

"That in view of these novelties, which disturb the peace of the Church and wound the consciences of so many of both the clergy and laity,

and of the difficulty of arresting innovations originating from small beginnings in ornaments, decorations, or otherwise, and of returning to the simplicity of worship after the same has been departed from, it be earnestly recommended to the clergy, church wardens, and vestries strenuously to resist the introduction of any changes in the forms and modes of conducting public worship and administering the sacraments, as the same were used in the Church of England and our own before the rise of tractarianism and ritualism."

In the month of April, 1877, I was formally and officially appealed to by two members of the vestry of a church in the diocese to interpose and prevent the introduction into the church of flowers, altar cloths, etc., which were an offence to some of the people, and were producing discussion and division in the vestry and congregation. What was I to reply to this appeal? That it was none of my business? or that I had no authority to interfere in such matters? I thought it was expressly and emphatically my business; that the very nature and purpose of my office made it my duty to interfere in such matters, and that I was solemnly bound by my consecration promises and vows faithfully and fearlessly to perform that duty. I gave my judgment in the premises, which was promptly, and I believe cheerfully, acquiesced in by all the parties concerned.

The bishop narrates his sending out of a circular letter admonishing against the use of flowers and colored altar cloths in churches; that he received many letters of approval and also some letters of disapproval, portions of which he read. He then proceeds:

I had no alternative, my dear brethren, painful as the duty is to myself, and humiliating as the performance of it is to our beloved Church, but to lay before you the documents which I have read. I add not a word of comment in regard to their spirit or contents. They speak for themselves; and they show that a great crisis has arisen in our diocese, and that an issue has been joined, the result of which may determine the spiritual and Protestant or the worldly and Romish character of our Virginia Church for all time. They fully justify me at the bar of my own judgment and my own conscience for doing what I have done, and convince me that the need for my action was ten times more pressing and important than I had supposed. And now I desire, in the first place, clearly to define the position which I occupy. I do not claim, but utterly *disclaim* and *repudiate*, the possession of any undefined or undefinable rights and powers as inherent in my office, and as belonging to me in virtue of that office. I do not claim any authority to *make* or to *break laws*, but acknowledge myself preëminently bound to be governed by *laws* Divine and human, of the Church and of the State, that, as in other respects, so in the matter of submission to the rightly constituted authorities, I may be "a wholesome example and pattern for the flock to follow" over which, in the providence of God, I have been placed as the overseer. I claim no right to introduce any *novelties* of doctrine or ritual into the Church in this diocese to disturb the peace of its members; and I deny any such right to every minister and vestry, and especially to every private member of the same. On the other hand, I trust I am "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same," whether the "erroneous and strange doctrine" be taught from the pulpit or the chancel, by word, or by vestments, decorations, signs, or symbols; and in so doing I but exercise such discipline as, by the authority of God's Word, and by the order of this Church, is committed to me." In a word, if there is any duty imposed upon me by my consecration vows, and which may be demanded of me by the ministers and people of this diocese, it is my duty to keep out *all innovations* on our doctrine and worship, and to leave the Protestant Episcopal Church in Virginia the same glorious Church which I found it—unchanged in its teaching, services, practices, and ceremonies. This being the duty which I understand my office lays upon me, then I distinctly claim that the Church has entrusted to me the power and authority to perform that duty.

In the second place, having been, under God, placed by you in a fearful position of difficulty, and anxiety, and responsibility, which none can understand but those who have tried it, and in view of which the greatest of the inspired apostles might well exclaim, "Who is sufficient for these things?" I think I have the right to look to you, my dear brethren, for sympathy and counsel and assistance. If, in your judgment, I have done wrong, or made a mistake by wittingly or unwittingly *usurping authority* in what I have done, I earnestly beg that you will say so. Then I shall understand that, *so far as this council is concerned*, I am not expected to be the *bishop or overseer* of the churches of this diocese; that on my visitations I am a mere automaton to confirm, ordain, and consecrate buildings; that every minister, vestry, or individual, according to their various views of what is pretty, or appropriate, or edifying, may introduce into our worship whatever services or ceremonies or objects they please, converting our houses of prayer into concert halls, exhibition rooms, Romish churches, or heathenish temples; and that it is not my duty, and I have no authority to interpose my "godly admonition" and my "godly judgment," to prevent such innovations. But if, on the other hand, as I do not doubt for one moment is the case, you hold that I have simply performed a plain and imperative duty to God and to you (notwithstanding my action has been protested against, and I myself have been ridiculed and scorned and denounced), then, my dear brethren, I think I have a right most respectfully to demand that you encourage and help me by such legislation as the case may seem to you to require.

Immediately after the reading of the bishop's address this portion of it was referred, on motion by Colonel Lamb, of St. Paul's, Norfolk, to a committee of eight clergymen and seven laymen. The bishop appointed as this committee, the Rev. Drs. Norton, Pendleton, Minnigerode, Hancel, and Hubbard, the Revs. R. T. Davis, J. G. Armstrong, and H. M. Jackson, Colonel Lamb, S. S. Bradford, Judges Moncre, Sheffey, and Bolling, Mr. John Stewart, and S. D. Davies.

On motion of the Rev. Dr. Hancel the subject of work among the colored people was referred to a committee, and the bishop appointed the Revs. Dr. Hancel, R. White, R. A. Goodwin, E. V. Jones, W. Q. Hulihan, Messrs. J. L. Williams, J. R. Jones, Colonel William Nelson, W. A. Brockenbrough, and W. A. Martin.

A proposition for the election of an assistant-bishop was rejected, reconsidered, and rejected a second time.

The committee on ritual reported the following resolution:

That it is the judgment of this council the bishop had the rightful power to give to the ministers under his charge the godly admonition contained in his circular letter of the 18th day of February, 1879, and that, irrespective of reasons therefor, it became the duty of those ministers to give heed to and obey such admonition with a glad mind and will.

A minority report was offered by the Rev. Dr. Hubbard, of Winchester, and a substitute offered by Gen. B. T. Johnson led to much debate, and finally the majority report was adopted by a decided majority.

PERSONALS.

The Rev. C. G. Adams has resigned the charge of Christ church, Oil City, Pa., and accepted the temporary charge of Trinity church, Southport, Conn., during the absence of the rector, from June 1st to October 1st, 1879. Address accordingly.

The Rev. Francis W. Barnett has accepted the rectorship of St. Matthew's church, Wilton, Conn. Address accordingly.

The Rev. W. L. Bostwick has removed from Hartford to New Britain, Conn. Address accordingly.

The Rev. Benjamin J. Douglass, in compliance with the unanimous request of the vestry, has resumed charge of St. Paul's church, Georgetown, Del.

The Rev. E. W. Hager, D.D., U. S. N., has been elected honorary assistant of St. John's parish, Washington, D. C., during his appointment at the Washington Navy Yard.

The Rev. Theodore I. Holcombe, B.D., has resigned the rectorship of Trinity church, Rock Island, Ill. Address 21 Union Building, Chicago, Ill.

The Rev. F. A. Juny, S.T.D., has entered upon the rectorship of St. James's church, Greenville, Miss.

The Rev. Dr. William P. Lewis's address is 526 Walnut street, Philadelphia, Pa.

The Rev. John Purves has resigned the rectorship of St. James's church, Poquetannock, and removed to New Haven, Conn.

The Rev. Dr. Stevens Parker's address is Racine College, Racine, Wis.

The Rev. J. C. Tebbetts has entered upon the rectorship of Christ church, Hudson, N. Y.

The Rev. C. W. Ward has accepted a call from Grace church, Grand Rapids, Minn. Address accordingly, after Whitsun-day.

The Rev. B. M. Yarrington, rector of Christ church, Greenwich, Conn., last month completed the fortieth anniversary of his rectorship in that parish.

THE LAST OF THE FOUR PER CENT. BONDS.

The undertaking of the First National Bank and its associates to market the "last of the four per cents." has created a demand from all parts of the country for information regarding their value as a permanent investment. By the issue of thousands of circulars, aided by the liberal use of the columns of the daily and weekly press of this city, they have endeavored to satisfy the eager inquiries of investors. The remaining supply of bonds is rapidly diminishing, and further delay in purchasing is likely to result in increased cost to the buyer. It seems certain that the price will never be lower than at the present moment.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In Grace chapel, New York, on Tuesday, May 20th, 1879, by the Rev. Arthur Brooks, the Rev. TALIAFERRO F. CASKEY, of Southport, Conn., to Miss PROEBE, daughter of the late Dr. Augustus Lacey, Esq., of the same place.

On Wednesday, May 21st, 1879, at the residence of the bride's father, by the Rev. James A. Robinson, of Cortland, N. Y., I. OSGOOD CARLETON to LAURETTA, daughter of Gen. Francis E. Pinto, all of Brooklyn.

DIED.

At his late residence in Pulaski, N. Y., April 23d, 1879, at 10 o'clock A. M., Hon. ANDREW Z. McCARTY, aged 70 years.

After a somewhat prolonged illness, on Friday night, May 16th, at the house of her son, in Pomerooy, O., Mrs. ANNE BLACKALLER, relict of the late Rev. Henry Blackaller, aged 77 years.

At his residence, near Langley, Fairfax Co., Va., on the evening of May 1st, WM. O. SLADE, Esq., in the 76th year of his age.

Entered into Paradise, in Troy, N. Y., March 28th, 1879, MARTIN LEE, beloved son and only child of S. W. and R. V. V. Perry, in the 11th year of his age. "He asked life of Thee, and Thou gavest him a life, even for ever and ever."

Entered into rest, on Saturday, May 10th, 1879, LOUISA daughter of the late John and Margaret S. Ely, of Philadelphia.

On his birthday, May 3d, 1879, WILLIAM ARMITAGE, son of Thomas B. and Mary F. Peck, aged one year.

Entered into rest, at New Haven, Conn., on May 20th, 1879, in the 37th year of his age, FRANK D. TAYLOR, son of D. C. Taylor, of Brooklyn, L. I., and grandson of the late Najah Taylor, of New York.

At the Church Home for Orphans, Mobile, Ala., on May 15th, 1879, Sister ELIZA (Evertson), aged 60 years, after a faithful service of eight years in the Order of Deaconesses.

OBITUARIES.

IN MEMORIAM.

Entered into life, April 26th, A. D. 1879, Mrs. ELIZABETH RUGGLES HARPUR. It pleased God to call home to the rest of paradise Mrs. Elizabeth Ruggles Harpur, wife of Mr. Edward Harpur, of Washington, D. C. For her it was a blessed release. A long and very painful illness had been borne with that meekness and Christian resignation which shone so conspicuously throughout her whole life. The third daughter of the late Judge Timothy Ruggles, of Haversville, N. Y., a man of mark and a staunch Churchman, she emulated the virtues of her ancestry in her loyal attachment to the Church of God, and her earnest sympathy with and support of him, whomever he might be, whom the Head of the Church placed over her as her spiritual pastor and guide. This faithful and earnest discharge of duty toward the body of Christ was blessed to her in the increase and advancement of her own spiritual nature; and it may most truly be said of her that she attained in no ordinary measure unto the knowledge of our Lord and Saviour Jesus Christ, and lived godly, righteously, and soberly in this present world. It follows therefore, that she was a most affectionate daughter, dutiful wife, tender mother, and sympathizing friend; and it will be many a year before the hearts of those whom she has left will cease to feel the aching void her translation has caused. For her, however, all is rest and peace. May God give us grace so to follow her good example that with her we may be partakers of His heavenly kingdom.

I. L. T.
Washington, D. C., May 24th, 1879.

MISS JOSEPHINE H. SHAW.

Died, at the residence of her mother, in the town of Louisburg, N. C., at 12 o'clock M., on Monday, the 12th instant. Miss JOSEPHINE H. SHAW.

Her Christian life began early, having received the holy rite of confirmation when but a girl, and her life was one of continued growth in grace. No one was more devoted to the Church; there was no one whose heart was more absorbed in the work of her heavenly Master; and she will be greatly missed by the little congregation that worships in St. Paul's church, Louisburg.

Her pure and gentle life was characterized by a firm adherence to the truths taught by her Saviour; and when afflicted by disease, as she was for many months, she bore, as only the good can bear, its pains and sufferings; and when the supreme moment came, with loving words to all about her, and affectionate messages to absent loved ones, in full faith, and as if inspired by a vision of the bright shore beyond life's troubled sea, in full possession of her faculties to the last, she passed sweetly to everlasting life, and to the "eternal rest which remaineth for the people of God."

Hers was indeed a lovely life and a triumphant death. Beloved by all who knew her, the sweet influence of her example will long live to inspire and encourage dear ones left behind.

A loving mother, two brothers, two sisters, and many nephews and nieces, to whom "Aunt Joe" was a "good angel," and others to whom she was hardly less dear, mourn her loss to them; but, dear, devoted daughter, sweet, sainted sister, affectionate, loving aunt, kind, considerate friend, the crown of eternal life is thine! Devoutly may we pray that our end may be like hers.

Louisburg, N. C., May 23d, 1879.

HON. ASA PACKER.

At a meeting of the vestry of St. Mark's church, held to receive the official announcement of the death of Judge PACKER, the following minute was ordered to be placed upon the parish records:

WHEREAS, It hath pleased Almighty God, in His wise providence, to take out of this world the soul of our dear brother, the Hon. Asa Packer, who has been identified with this parish, and a member of the vestry since its organization forty-four years ago, and who has also been the senior Churchwarden for the past twenty-four years; while words cannot express our sense of the great loss which the parish has sustained in the decease of him whom we mourn, yet we desire to place upon record our feeble testimony to his sincere devotion to all of the interests of the parish, as evinced by his wise counsel and liberal gifts; to his firm Churchmanship, his abiding faith, hope, and charity, which gave lustre to his consistent Christian character, and to his constant use of all the public means of grace whereby, while engaged so largely with the affairs of this life, he was enabled, in so eminent a degree, to "keep himself unspotted from the world."

In the life of our departed brother we have an illustration of that "godliness which is profitable unto all things," and so long as the memory of his many Christian virtues shall linger in our hearts, we shall cease not to render thanks for the good example of this servant of God, who, having finished his course with joy, now rests from his labors, while his works do follow him.

CAROLINE COLBY.

Entered into rest, March 3d, at Bremen, Germany, CAROLINE, daughter of the late Judge Colby, of New Bedford, Mass.

Sorrow filled many hearts at the news, borne from over the sea, that death had closed the eyes of this faithful and beloved servant of Christ. Yet in the midst of our tears at her loss we are thankful that she has entered into joy unspeakable, and that she has left so shining an example for our comfort and emulation.

"In the prime of earliest youth

Wisely she shunned the broad way and the green," and took up her cross to follow the Saviour. She never faltered in her allegiance.

"Faithful found

Among the faithless, . . .
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
Her loyalty she kept, her love, her zeal;
Nor number, nor example, with her wrought
To swerve from truth, or change her constant mind."

She will be long missed, not only by kindred and friends, but in the Church she so greatly loved, in the Sunday-school, and in various departments of missionary and charitable work to which she was devoted. May the Lord send other laborers such as she into His vineyard.

MEMORIAL.

At a meeting of the vestry of Trinity church, Branford, Conn., held on May 19th, 1879, the following memorial relative to the death of Mr. ISAAC H. PALMER, for thirty years warden of this parish, was ordered to be placed on the parish record, printed in THE CHURCHMAN, and a copy sent to the family of the deceased:

While we recognize in the death of our senior warden the ordering of the providence of God, we deeply deplore the loss to our Church and community of one who, both toward God and man, was faithful in all the relations of life.

And we desire to express to the family of the departed our deep sympathy and companionship in their bereavement.

APPEALS.

WHITSUN-DAY APPEAL.—1879.

The New York Bible and Common Prayer Book Society again asks to be remembered at this Whitsun-tide. This recurring anniversary of the introduction in the service of the mother Church, the Church of England, of the present Book of Common Prayer, offers a fitting occasion for urging the claims of the society.

During the year just closed our society has received 776 applications for Bibles, Prayer Books, and Hymnals, and in response has distributed 34,000 volumes, valued at \$7,350.

This day will be a joyful one to the society when it can not only respond to the applications which come to it, but can also seek out the many openings which exist on all sides for the circulation of the Prayer

Book, and which offer in return a good harvest for our Master's cause.

We ask of all who feel an interest in the extension of our Church to aid us in our efforts to help on the good work.

JAMES POTT, Treasurer,
Cooper Union, New York.

ACKNOWLEDGMENTS.

CHURCH OF THE PRINCE OF PEACE, GETTYSBURGH, PA. The undersigned, thankfully acknowledges the receipt from the Rev. Dr. Coleman of \$5, and from W., Spruce street, Philadelphia, of \$5.

We are driven to look outside for aid. We need a few dollars over \$300 to claim the small donation assured us, on this condition, which will cover all obligation. The interest we are paying quarterly on \$300 is increasing our obligations. Wont some one among the many whom God has blessed in the returning tide of industrial prosperity in our Eastern cities—is there no one in all this State of Pennsylvania, to which Gettysburgh peculiarly belongs—who will send me or the Hon. Wm. McClean for our church \$300, and thus save me from tramping over many a mile in our cities, to beg it in small notes from one or two hundred people, painfully and wearily?

HENRY L. PHILLIPS.

The foregoing account has been audited up to October 31st, 1878, and found fully correct and satisfactory. Wm. McClean, Chairman; J. C. Hunt, C. H. Buehler.

ST. JAMES'S, PORT DEPOSIT.

"D." Albany, N. Y., \$5.

FOR THE KEBLE MEMORIAL FUND.

Miss O'Farrell, \$5; through the Rev. T. F. Davies, D.D., \$10; through the Rev. Elvin K. Smith, \$7.50; Miss Mary C. Smith, \$1; Miss Emma Newkirk, \$1.

FOR MISSIONS.

Babes in Christ, Tarboro, N. C., \$4.

FOR THE "CONVERSION OF THE JEWS."

St. Bartholomew's church, Pittsboro', N. C., \$5.

FOR SUFFERERS BY THE YELLOW FEVER.

Fenelon Falls, collection, Toronto, Canada, \$7.40.

FOR THE CHURCH IN LEWISTON, ME.

M. E. B., \$5.

FOR INDIAN WORK AT HAMPTON, VA.

A. Y. S., Newburgh, N. Y., \$5.

ASSOCIATE ALUMNI OF THE BERKELEY DIVINITY SCHOOL.

ANNUAL MEETING OF 1879.

The services of the Alumni will begin with the celebration of the Holy Communion in St. Luke's chapel, on Tuesday in Whitsun-week, June 3d, 1879, at 12 M. The offertory at this service is to be devoted, in accordance with the vote of the last meeting, to a memorial of the twenty-fifth anniversary of the founding of the Divinity School, to be placed in St. Luke's chapel.

At 1 o'clock the Alumni will meet socially at the McDonough House, where dinner will be served to the association at 2:30.

The annual evening service will be held in the church of the Holy Trinity at 7:30. The sermon will be delivered by the Rev. William A. Hitchcock, D.D., of the class of 1857.

On Wednesday, June 4th, there will be Morning Prayer in St. Luke's chapel at 8:30. The annual business meeting will be held in the Hebrew room at 9 A. M. The Ordination Service will be in the church of the Holy Trinity at 11 A. M.

For the committee,

JOHN BINNEY, Secretary.

ST. AGNES'S SCHOOL, ALBANY.

The graduation of the eighth class from St. Agnes's School, Albany, will take place Thursday, June 5th. Essays and bestowal of prizes in the school-room at 10:30 A. M., followed by conferring of diplomas, with address by the bishop in the cathedral chapel at noon.

The Eighty-ninth Annual Convention of the Protestant Episcopal Church in Rhode Island will be held in Grace church, Providence, on the second Tuesday in June, 1879, at 10 o'clock A. M.

S. H. WEBB, Secretary.

The Annual Ordination of the Berkeley Divinity School will be held in the Church of the Holy Trinity, Middletown, on Wednesday, June 4th, at 11 A. M. The reverend clergy and the friends of the school are cordially invited to be present. The clergy are requested to bring surplices, for which safe keeping is provided in the chapel of the parish church.

JOHN WILLIAMS.

The Rev. Brady E. Backus will preach in St. Peter's church, West Twentieth street, on Sunday evening, June 1st, at 7:45 o'clock.

The Quarterly Meeting of the "Fairfield County Indian Aid Association" will be held at Christ church, Stratford, Thursday, June 5th, 1879, at 2:30 P. M.

AUGUSTA WHEELER, Secretary.

Bridgeport, Conn., May 24th, 1879.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders]. Remittances and applications should be addressed to the Rev. ELISHA WHITTLESLEY, Corresponding Sec'y, 313 Asylum street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE USE OF THE GLORIA TIBI.

To the Editor of THE CHURCHMAN:

A rubric is often no better interpreted by its strict letter than by immemorial usage. We get from ancient liturgies and the practice under them the ideas which have prevailed in the Church and the sense of many things that may be regarded as settled. The *Gloria Tibi* does not appear to be so much an "ascription of praise to God for the event contained in the gospel for the day," as an expression of the joy with which the people receive the announcement of the minister that a passage from the gospel is to be read.

In the first liturgy of King Edward VI. it was provided, the epistle being ended, that "the priest, or one appointed to read the gospel," should announce it, and the clerks and people were to answer "Glory be to Thee, O Lord," before he proceeded to read. In the Scotch Book of Common Prayer the rubric runs, "And the people shall devoutly sing or say, GLORY BE TO THEE, O LORD. And when the gospel is ended he shall say, *Here endeth the holy gospel*; when the people shall sing or say, THANKS BE TO THEE, O LORD, FOR THIS THY GLORIOUS GOSPEL."

Wheatly comments: "The custom of saying *Glory be to Thee, O Lord*, when the minister was about to read the holy gospel, and of singing *Hallelujah* or saying *Thanks be to God for His holy gospel*, when he had concluded it, is as old as St. Chrysostom, but we have no authority for it in our present Liturgy." He could find no reason for omitting afterward from the rubric the *Gloria* as enjoined by King Edward's first Liturgy; but Cosin, who suggested its restoration at the last revision, ascribed its omission to "the printer's negligence."

In the absence of a written rule the custom has been preserved in the English Church, and the question may fairly be raised whether the American use, as interpreted by the connection of the words and by the traditions and practice of our fathers, is "against rubrical authority." E. E. BEARDSLEY.

[Our esteemed correspondent has somewhat misunderstood us. We were aware of the facts that he mentions, especially the invariable usage. We simply pointed out that the invariable usage is "against rubrical authority," by which we meant the rubric in the Prayer Book, which alone is the rubrical authority in this case.—ED. CHURCHMAN.]

THE WORD "MYSTERY."

To the Editor of THE CHURCHMAN:

What you say of the word *mystery* (May 17th) is good and pertinent, so far as it goes; but I think some of your readers may feel obliged to us for a little more information.

In the first place, we find established, and likely to remain so, the use of the words *mystery* and *mysterious* as referring to things specially difficult to explain or account for. Your point is that such is not the scriptural sense, though in two or three places it may be partly admissible.

But the question naturally arises, Why should the heathen term *mystery*, or *mysteria*, be applied to the facts, doctrines, or ceremonies of the Christian faith? The answer is simple. Our Lord and the apostles found the word *mysteria* in common use to designate systems of religious doctrine and worship among the Greeks and others of that period. These were viewed as of Divine origin, as teaching upon Divine authority, as giving facts and truths known only to the initiated, as furnishing grounds for elevated hopes, with other incitements to virtuous liv-

ing, rules for moral conduct, and modes of worship fit for the honor of any deity or deities then known. It may also be remarked, by the way, that however these mysteries might be at times corrupted, yet they taught many things much more noble and elevating than was otherwise known to men of those nations and times.

Hence it was very natural, when the revelations of the Gospel came to be made, to call them by this name; using, most commonly, the singular number, *mystery*, perhaps to indicate a unity which could not be found in the doctrines and worship of the pagan world. It was adopting the language of the day to fix attention favorably upon the new religion, the true doctrines and worship about to be established.

It may be remarked, by the way, that our Saviour and His apostles regarded those mysteries, of which the Eleusinian were the chief, as having in them a predominance of good, or they would not have applied such an epithet to the Divinely taught scheme of faith and practice.

Some special cases of the use of the word deserve passing notice. "Mystery of iniquity" (II. Thess. ii. 7) indicates something hidden or not yet revealed. The expression, "The mystery of the seven stars" (Rev. i. 20), "Mystery of Babylon" (Rev. xvii. 5), and others, designate images or pictures of things.

A passage found in I. Tim. iii. 15, 16 requires special notice; as, owing to what I think a defect in our version, it fails to express the original, at least as we have it in modern editions of the Greek, for which, too, very strong reasons may be given. According to these we read, "Pillar and ground of the truth, and confessedly great" (*i. e.*, a great thing), "is the mystery of godliness," *i. e.*, the facts and doctrines of the Gospel, summarily stated in the words, "God was manifest in the flesh," etc., verse 16. Here is no thought of things specially unintelligible, but simply of things formerly hidden but now revealed. Let me add, the word *mysteria* in our service for the Lord's Supper evidently means *rites*, forms of worship—the oldest sense of the expression.

ASA S. COLTON.

Princeton, N. J., May 23d, 1879.

To the Editor of THE CHURCHMAN:

The last editorial note of THE CHURCHMAN of May 17th says that the word "mystery" has come to be regarded as something hidden, secret, while "it actually means something revealed, something that was secret, but is now made known." From this definition and what follows we are then to understand by a "mystery" a truth which has nothing secret or hidden about it at all, but a full and complete manifestation. Now, we venture to ask, If a mystery is not something mysterious, what is it?

We had always supposed that the word "mystery" as used in the Scriptures indicated a doctrine, which, from its supernatural kind, was a thing about which there was much that was dark and hidden and unexplainable. For example, the doctrines of the Trinity, of the Incarnation, of the Atonement, of Regeneration, of the Resurrection, are heavenly truths, made known, but not fully explained, revealing much indeed, yet having much that is secret about them, being "the wisdom of God in a mystery." Our Lord said to His disciples, "Unto you it is given to know the mysteries of the kingdom of God," not that there was to be nothing hidden in these mysteries, even to the disciples, but that they were now for the first time disclosed at all. St. Paul says, "I show you a mystery." Was he thereby making the resurrection perfectly explainable? If so, why did men stumble at it, and why have they denied it since if it was clear and obvious to the reason?

We venture, then, to suggest that the Lord's

Supper is not "a mystery because it is a showing before God and man the Lord's death till He come." But it is a mystery because it is all this, and also because at the same time it has a hidden part—viz., *how* it conveys to us the body and blood of the Incarnate Son, and how by partaking it body and soul are made spiritual. I believe it important to maintain this point (which seems unaccountably to have been left out of view in the article mentioned), because of the present growing tendency, noticeable in the multitudinous human systems which teach religious truth, to ignore the element of mystery, and because just so far as this is done I find that faith diminishes, while the spirit of indifference and of unbelief grows.

SAMUEL UPJOHN.

THE REGISTRAR OF THE DIOCESE OF NEW HAMPSHIRE.

To the Editor of THE CHURCHMAN:

As my name is printed in the *Church Almanac* as registrar of the Diocese of New Hampshire, I desire to notify the secretaries of the Church conventions (many of which are held in May) that I have resigned that office in consequence of removal to the Diocese of Maryland. Trouble and postage will be saved by transmitting the customary journals and documents to Horace A. Brown, Esq., Concord, N. H., who has kindly consented to take care of them until a new registrar is appointed.

Permit me to correct, through your widely circulated paper, an error in a "Letter to Bishop Niles," recently published by me. I have wrongly attributed to the editor of the *Church Journal* an article which condemned Bishop Wainwright for his admirable and prudent course in the celebrated case of *Walker vs. Wainwright*, in 1853. The article appeared in another Church paper of the day, and the distinguished editor of *The Church Journal* did not make the mistake which I ask his pardon for having laid at his door.

HALL HARRISON.

Ellicott City, Md., May 19th, 1879.

AN ANSWER TO "THE GENERAL THANKSGIVING AND OTHER MATTERS."

To the Editor of THE CHURCHMAN:

In an article on "The General Thanksgiving and Other Matters," in THE CHURCHMAN of May 17th, your correspondent surprises me by describing the Burial Service as the rubrics order it to be used, yet seeming to regard the correct use of the service as impracticable, and not observed. Now, I have known, both at Trinity church and at Trinity chapel, the Burial Service to be carefully and correctly used; and I know that in the parishes of St. Augustine at Croton and of The Divine Love at Montrose, since the date of their existence, numbering respectively twenty-five and ten years, no funeral has ever taken place where every rubric was not strictly obeyed. What conscientious men can and do accomplish in exactly fulfilling the laws of the Church forms an example worthy of imitation by those who also have solemnly promised at their ordinations to do so.

So the "minority of one not under condemnation" for failing to "use every service precisely as provided in the Prayer Book" is increased at least to two.

Your correspondent states that there is "no rubrical authority for a sermon" in this service. He will find that the canon which permits their use directs that the Prayer Book shall be previously used.

Is it not merely a mistake on the part of your correspondent that he speaks of the prayer, beginning "We yield Thee hearty thanks," in the Baptismal Service as being used by both priest and people jointly? He

must mean the one following the exhortation after the Gospel, which is clearly intended to be so used. The other is distinctly for the minister only.

M. CRUGER.

May 19th, 1879.

THE GENERAL THANKSGIVING.

To the Editor of THE CHURCHMAN:

The rector of St. Michael's closes his last letter about the General Thanksgiving with a question, which, if applied to the change which he advocates, practically closes the controversy against himself—*i. e.*, "If so here, why not elsewhere?"

The proposed change is confessedly a movement "toward a fuller participation of the people in the services." Then, "if so here, why not elsewhere?"

If the contemplated change has "commended itself as helping toward a deeper devotion," why would not a similar change commend itself, *e. g.*, in the method of saying the Thanksgiving in the Eucharistic Office, for which one of our admirably definite rubrics directs, merely, "after shall be said as followeth"? And, "if so here, why not elsewhere?"

If the object is "a fuller participation of the people in the services," would not the object be furthered by adopting the proposed method for all the prayers after the versicles in Morning and Evening Prayer, for instance, where the admirably definite rubrics direct, "Then shall follow," etc., and "Then shall be said," etc.? Why is a thanksgiving more devotional when said by a whole congregation than would be a collect for aid against perils, or a prayer for all conditions of men, or any other prayer for which an admirably definite rubric directs "Then shall be said"?

The necessary transgression of an admirably impossible definite rubric in the Burial Office is certainly nothing more than selecting the horn of a dilemma which is decorated with a button in preference to the horn without a button. But, as I believe that many of our admirably definite rubrics direct the least that can be done, rather than all that may be done, my present purpose is not to object to the proposed change on rubrical grounds, but rather to show that a satisfactory close to the controversy, so far as it is based on a desire for increased devotion and "a fuller participation of the people in the services," is to be found in the question, "If so here, why not elsewhere?"

WILLIAM RICHMOND.

Orange, N. J.

DR. DÖLLINGER.

To the Editor of THE CHURCHMAN:

Dr. Döllinger has lately written me, asking me to contradict in the Roman papers what he truthfully describes as "the lies that had been spread over all Europe respecting my contemplated or consummated submission to the Vatican decrees." He might have added that these lies were spread from the Vatican itself. I will give the rest of his letter in his own words:

"I have neither written nor done anything which could have given occasion to such a rumor. The circumstances which are mentioned in some papers are gratuitous inventions.

"I have only three weeks ago published a lecture (*Allgern-Zeitung*, April 6th, 7th, and 8th), in which I state in so many words that nobody possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years my time principally to the renewed study of all the questions connected with the history of the popes and the councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to demonstration. When I am told that I must swear to the truth of those

doctrines, my feeling is just as if I were asked to swear that two and two make five, and not four.

"Pray, my dear Nevin, let me have some more news of what is going on in Rome. Perhaps you can also obtain the reception of a similar notice in one of the American papers.

Totus trens,

"J. DÖLLINGER."

Munich, May 4th, 1879.

The Roman press has openly stated that an understanding had been practically come to between the pope and Dr. Döllinger, and that his full submission only awaited the settlement of a technical question. Advances were made, it is true, by the present pope, shortly after his accession, to try to call back the great reformer. They met but one answer, "It is a new pope, indeed, but the same papacy." This I can affirm from personal knowledge.

R. T. NEVIN.

St. Paul's Church, Rome, May 7th, 1879.

"WHO ARE COMMUNICANTS?"

To the Editor of THE CHURCHMAN:

"A Priest in the Diocese of Texas" desires light on a subject about which many of us are in the dark or in a fog—the subscriber, for one.

Since one of the main privileges of confirmation is admission to the Holy Communion—confirmation by the rubric being made a requisite to such admission—it would seem that in the sense of being entitled to be a "communicant" all confirmed persons are communicants. Certainly, if a confirmed person should, even a long time after confirmation, come to the communion, the case would not require the same treatment as if a person not confirmed should come, or a person ex-"communicate." And if parochial reports are to contain baptisms, confirmations, families, baptized persons, communicants, etc., would it not be well to report "persons confirmed, but not communicants nor ex-communicate"? The number would be large; and while it would be a very deplorable item, it might result in greater efforts to reduce the number.

JOSEPH P. CAMERON.

IS IT WHIT-SUNDAY OR WHITSUNDAY?

To the Editor of THE CHURCHMAN:

Will you allow me to continue? As was said in my communication last week, the only reason assigned by the committee on typographical revision for changing Whit-Sunday to Whitsun-day all through the standard Prayer Book (see *Journal General Convention*, 1871, p. 536) was, "in order to carry out the analogy of Whitsun-week." But does it in reality carry out that analogy, after all? Will it allow the use of such a form as Whitsun-Sunday, as it certainly does allow Whitsun-Monday and Whitsun-Tuesday; in the same way as the analogy of Easter-week not only justifies the common use of Easter-Monday and Easter-Tuesday, but Easter-Sunday too, as grammatically and etymologically correct? And truly the question was one of simple etymology. But only on the Pfingsten theory can the analogy of Whitsun-week be thus fully carried out in legitimate use; and this circumstance confirms the suspicion that the committee had that theory in view in making the change.

Surely it behooves us to be careful of taking liberties with the text of our sacred books. Is it not most likely that *Filioque* was slipped into the Creed precisely in some such way? Possibly some manufacturer of manuscripts on a large scale, for it was an extensive business in the early times, or, more probably, some Church official, or a committee to superintend and revise the copying of liturgical books in the Latin Church, thought it advisable, in the Creed, "to carry out the analo-

gy" of so many other passages in the service, where the three sacred persons are mentioned in conjunction. The naming of the two seemed almost to require the third. And so the thing was done. The altered clause came easily and naturally into use, and, in process of time, was so deeply rooted by long established custom that it cannot be removed.

It is believed that the Pfingsten derivation has been sufficiently exploded. And it is also to be hoped that the general convention will yet straighten out the irregularity of Whitsun-Day, and restore the original and rightful reading in the standard book; and that, too, not merely on the historical and etymological grounds which have been given, but on account of the manifest illegality and unconstitutionality of the change when it was made.

N. HOPPIN.

Cambridge, Mass., May 24th, 1879.

THE LITANY.

To the Editor of THE CHURCHMAN:

As to the question, "How should the Litany be said?" will you kindly permit me to write that my congregation is in the habit of saying in concert with me the invocations, not, however, from any spirit of *shortening the services*, but from the feeling that it is much more solemn. Verily, the cry of many of your writers is so one-sided that I am tempted to ask, *Where is the spirit of charity?*

This is not "the Ohio idea" by any means. I know it to be the custom of one or more congregations in this diocese, as also that of saying with the minister the General Thanksgiving. It appears from the experience of Mr. Montross that he has heard it in other churches. I have never given, asked, or received any reason for or against the practice. Like some other good customs, I have no doubt it has sprung up spontaneously, or it has been transplanted.

In England it is the exception not to say them with the minister. I would suggest that "after the minister" in the General Confession, "and repeating it with him" in the Lord's Prayer, as well as "by the minister and the people" in saying the Creed, mean the same action.

I entirely disagree with the idea that by invoking in common we detract whatever "from the solemnity of that part of the service," nor can it be called "an innovation." If it be so, would to God every innovation was like it!

J. BRYAN PURCELL.

Mt. Washington, Md., May 8th, 1879.

NEW BOOKS.

THOUGHTS ON THE RELIGIOUS LIFE. By Joseph Alden, D.D., LL.D. With an Introduction by William Cullen Bryant. [New York: G. P. Putnam's Sons. 1879.] Cloth, pp. 129.

So far as the author goes in describing the nature and duties of the Christian life, his statements are remarkably clear and true. And it points out very satisfactorily some of the essentials of religion. Probably its general teachings, if carried out to their legitimate conclusions, would include more than would at first sight be seen, and all that the Gospel demands. For example, we are told that "obedience to the will of God, as made known by revelation, is the duty of every one." The author does not go on to say that God's will thus revealed prescribes sacramental as well as moral obedience, but he might have said it. His definitions of regeneration and conversion are not precisely such as the New Testament gives. At the same time the general tone of his teaching is so wholesome and sensible compared with that sometimes found in books of this kind that we shrink from finding fault.

The volume has, however, a peculiar value; it will be regarded as doubly precious from the fact that the introduction was written by William Cullen Bryant. The poet, after

reading this essay, which had been written after several conversations between the two on religious subjects, or rather on the subject of religion, concurred in its teachings, and offered to write the introduction. After his death several loose sheets of manuscript were found on his table. It was subsequently mislaid, and some of the separate pieces are missing. But the fragments here printed are exceedingly interesting and valuable as a testimony to Mr. Bryant's faith. We quote two passages:

This character, of which Christ was the perfect model, is in itself so attractive, so "altogether lovely," that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which He taught, and the sufferings He endured for our sakes. I tremble to think what the world would be without Him. Take away the blessing of the advent of His life and the blessings purchased by His death, and in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost, and darkness.

In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which He is justly the object. It is with sorrow that my love for Him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life. For my part, if I thought that the religion of scepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come.

MY COMMAND IN SOUTH AFRICA, 1874-78. Containing Experiences of Travel in the Colonies of South Africa and the Independent States. By General Sir Arthur Thurlow Cunyngame, G.C.B., then Lieutenant-Governor and Commander of the Forces in South Africa. With Maps. Second Thousand. [London and New York: Macmillan & Co. 1879.] Cloth, pp. 376. Price \$3.50.

We doubt whether a book ever appeared giving better descriptions of South Africa or more information concerning its inhabitants than can be found in these pages. They contain an account of the author's journey from Cape Town to the Eastern frontier, the Free States, Basuto land, and Natal. They give a very graphic account of the threatened rebellion in the diamond fields, and of the expedition sent to suppress it. They relate a history of the annexation of the Transvaal in 1876, and of the causes which led to that event, "memorable in the annals of South Africa, and, indeed, in those of Great Britain"; and they describe very fully the recent Kafir war. Gen. Cunyngame writes in an easy style. He always has in view what he wishes to say, rather than how he should say it. In other words, his only purpose is evidently to instruct—to give his readers a clear idea of what he himself has seen and knows. And, therefore, by means of language perfectly unadorned, and of a style singularly business-like and natural, he succeeds in imparting a great amount of information in comparatively few words. And nearly all of it will be new to the majority of American readers. Of course, we have no such political relations with South Africa as England has. Nevertheless, everybody ought to know something about the country, its people, their character, and customs. No better help toward ascertaining these things can be found than that which this volume furnishes.

FALCONBERG. By Hjalmar H. Boyesen, author of "Goethe and Schiller," "Gannar," etc. [New York: Charles Scribner's Sons. 1879.] 12mo, cloth, pp. 287. Price \$1.50.

This story has appeared as a serial in *Scribner's* during the past year. Its interest lies more in its characters than in its plot. The leading personage is a young Norwegian, who commits the not unusual crime of forging his father's name in order to raise money to meet his debts. In order to avoid punishment he absconds, arrives in New York, and at

last finds his way to a town in our "great West" which has been settled almost entirely by his countrymen. The pictures which the author gives of life in "Hardanger," though drawn from what is no doubt a real phase of our manifold forms of existence as a country, will be new and fresh to nearly everybody here at the East. It is a common saying that "half the world does not know how the other half lives." We presume that far more than half of the citizens of the United States are ignorant of the condition here portrayed; yet it is becoming an important element in the western half of our nation. It is very curious to watch, as we can through these pages, how the old Norse character develops, what strange phases it assumes under the influence of our peculiar institutions. The volume is well worth studying. It contains a story at once both pure and simple, but its worth lies rather in what it tells us concerning the Norwegians of America.

THE EPIC OF HADES. In Three Books. By the author of "Songs of Two Worlds." [Boston: Roberts Brothers. 1879.] 12mo, cloth, pp. 284.

This is genuine poetry. It is in the line of what Taine would call a "Pagan Renaissance" in English literature, but it is Christian in its spirit. The author has revived the old Greek myths, not for the sake of reproducing what has once passed away, but in order to show the living meaning they must always have to these who read what was "written between the lines" penned by those who first embodied those myths in literature. This is not the first time that English poetry has sought inspiration by contemplating these creations of the world's ancient imagination, nor is this author the only one of our living poets who has ventured to sing over again the songs that glorified the classic age. But he is the first and the only one who has given to the dreams of ancient mythology a meaning which connects them with the world of to-day and that of the future. He is the first who has sought to repaint those dreams, using the colors created by the light of Him who "lighteth every man." The ancient fables have lost nothing under the hands of this new master, and they have gained much.

The volume contains three books and some twenty-five poems. The subjects of the three books are Tartarus, Hades, and Olympus. All the poems are in blank verse, and it is verse of a very high order—graceful and strong, and adorned with that indefinable grace of rhythm which is sometimes pleasanter by far than rhyme. They evince thoughtful scholarship, and the presence of an imagination which is always chaste, and frequently powerful. Unless we are mistaken, this volume will, years hence, if not immediately, be classed among the best poetical productions of the nineteenth century.

THE MISTRESS OF THE HOUSE. By P. B. Chamberlain, author of "Isa Graeme's World," "Nic at the Tavern," etc. [New York: Thos. Y. Crowell.] 16mo, cloth, pp. 244. Price \$1.25.

This story for the young gives a picture of humble and domestic life. A young girl, named "Genie" Blakeslee, on account of the necessary absence of her mother, assumes, or rather is placed in charge of the house, and serves as "mistress." Of course, it is a trying service, but she succeeds admirably, and at the same time leaves an example of patience and of devotion to common duties, showing that religion is a help and a source of strength in bearing household trials. The religion here depicted is not precisely that of the New Testament type, but it comes nearer to it than that exemplified in some books of its class.

TESSA WADSWORTH'S DISCIPLINE. By Jennie M. Drinkwater, Author of "Not by Bread Alone." [New York: Robert Carter & Brother.]

Without being in any sense great or grand, without a particle of sensation, or even a striking situation from the first chapter to the last, this book is a thoroughly good one. It

gives much excellent teaching and advice in a quiet way, and carries a young girl safely through the most difficult years of her life; tells us of her trials, temptations, and victories. Life in the little brown house behind the lilac-bushes becomes very real to us before the story is finished, and Tessa, though rather too perfect for human nature's daily use, is a sweet girl, who has a hard time with her love affairs. There is an unusually large number of characters in the story, some interesting, others quite the reverse. But they are all well drawn, and play their several parts very naturally. It is an excellent book for young girls and young women, and will undoubtedly prove a valuable addition to a great many Sunday-school libraries.

EDUCATION AS A SCIENCE. By Alexander Bain, LL.D., Professor of Logic in the University of Aberdeen. [New York: D. Appleton & Co. 1879.] 12mo, cloth, pp. 453. Price \$1.75.

This volume belongs to the "International Scientific Series." The author discusses the art of teaching, for the most part, from a scientific point of view, basing his principles, so far as was possible, upon the ascertained laws of mind and the general method of mental development. He begins by searching for the best definition of education. He finds fault with the Prussian idea, because it takes into account the peculiar aptitudes of particular individuals. He dissents from J. S. Mill's doctrine as being too wide. Prof. Bain excludes many things that others would include, and narrows the definition down to this, namely, "the means of building up the acquired powers of human beings." It embraces the employment of "only a part of our intellectual functions."

The author regards the science of physiology as "quite distinct from the process of education." He seems to assume that the physical development will take care of itself. His teachings on this point are very curious. He has placed them at the threshold of his book, and it is exceedingly difficult to reconcile them with the principles which he afterward makes the basis of his science of education.

In his opinion the intellectual faculties are altogether of physical origin. He says: "Physiology teaches the general fact that memory reposes upon a nervous property or power, sustained, like every other physical power, by nutrition, and having its alternations of exercise and rest." And again: "On the physical or physiological side, memory or acquisition is a series of new nervous growths—the establishment of a number of beaten tracks in certain lines of the cerebral substance." At the same time he admits that "intellect, in its largest sense, is not identical with the retentive or plastic operation." Just how much this admission was intended to cover we cannot say. It is evident, however, that he does not recognize the existence of mind independent of matter. We should suppose that a man holding such a theory would make much of the physical part of education. If memory is founded on a nervous property, the natural method of increasing its power would be to strengthen the nervous part of the human system.

But Prof. Bain, while making much of logic in the abstract, does not hesitate to ignore it in particular cases, and, with a most unscientific disregard of consistency, he goes on to speak of education as a purely psychological process. He sets aside, after his two opening chapters, all thoughts of the foundation on which mind rests. He starts by declaring that memory grows out of "cerebral substance," as a tree grows out of the ground. His next act is to assert that the nutritive substance has no necessary connection with the science of education. In other words, he proceeds to show how a tree may be made to grow while standing in mid-air.

We are glad to find that the author is inconsistent with himself. As we get into the body of his book, we discover much that is valuable and suggestive. His plan is largely

theoretical. It is based not upon the results of experience, but upon the supposed order of psychological development. The sequence of studies, he claims, should correspond to the sequence by which the faculties are unfolded. The value of his conclusions will depend altogether upon the truthfulness of his premises. Hence, some of them are wise, and some are otherwise. We like the plan of the book exceedingly. It professes to harmonize the laws of education and those of mind. If the author's knowledge of the science of mind had been more profound, his proposed science of education would have been more perfect. We commend the work to the careful and critical study of all those who are interested in the subject, and especially those who wish to discover the best possible method of intellectual training. They will find in these pages much worth thinking about, and dissent from the method here mapped out, either as a whole or in some of its details, may lead to the finding of what is better. The subject is one of vital importance, and light is needed from every quarter. There is a general breaking away from old systems, and just at present the educational problem is likely to be solved according to whim and sentiment, rather than according to principle. And the danger is that, instead of progress, there will be a retrograde movement toward chaos.

MOSES THE LAW-GIVER. By the Rev. William M. Taylor, D.D., minister of the Broadway Tabernacle, New York city. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 482. Price \$1.50.

Dr. Taylor has added another to the several volumes of biographical discourses already published. The method here followed is, in general, the same as that in the sermons on Daniel, David, Elijah, and St. Peter. It follows the sacred narrative, and discusses its main points after the ordinary manner of preachers, giving both expositions and applications of meaning. Those who have seen the results of his previous studies in this line will understand without reading the character of the present work. We cannot find that the volume adds much in the way of critical scholarship to what was already known. At the same time he brings to the subject the wealth of strong, personal interest in it, and the ornament of eloquence. It is somewhat curious to notice how he explains the sin of Korah. The meaning of that type written for our example is that in this present Gospel dispensation there can be no priesthood except that of Christ. Yet there was not only the priesthood of Aaron, but that, likewise, of a lower order. And if Jesus is our Aaron, the "High Priest over the house of God," must not the type require, in the Christian Church, the existence of a priesthood under Him?

Dr. Taylor acknowledges in his preface that if Mr. Stuart Poole's articles on ancient Egypt had appeared a little sooner, he would have changed some of his own statements as to the time of the exodus, and also as to the theology of the Egyptians. But his main purpose was to unfold the meaning of the life and ministry of Moses.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. By Friedrich Adolph Philippi, Doctor and Ordinary Professor of Theology at Rostock. Translated from the Third Improved and Enlarged Edition. By the Rev. J. S. Banks. Manchester. Vol. II. [Edinburgh: T. & T. Clark. New York: Scribner & Welford. 1879.] 8vo, cloth, pp. 429. Price \$3.00.

In a somewhat extended notice of the first volume of this commentary we pointed out its merits, both as regards scholarship and the soundness of its interpretations. In speaking of this second volume, which completes the work, we might reiterate what we said previously. Prof. Philippi resembles Meyer in method, but, of the two, he is more conservative, and less inclined toward the ingenious. One will find in his pages less passages against which he feels tempted to write

the word "doubtful." He generally hits the exact meaning of the original Greek, and, what is of considerable practical importance, he gives, through the aid of his careful translator, its proper equivalent in English.

The commentary, as a whole, is designed for scholars; those who, from personal attainments and mental training, are competent to follow a suggestive style of exposition, and to fill out the meaning which the author saw but did not express. It is eminently fitted for those whose duty it is not only to study, but also to teach the truths contained in Scripture. It furnishes in a reasonable compass and in a well-digested form the results of the author's careful investigation, and of his generally accurate judgment.

WHAT IS YOUR LIFE? Addresses to Young Men. By the Rev. W. Hay M. H. Aitken, M.A. [New York: Robert Carter & Brothers. 1879.] 12mo, cloth, pp. 239.

This is a collection of sermons, the title of the first serving as that of the whole volume. They were originally delivered, we should judge, at a series of London mission services. It is very difficult to determine to what branch of Protestant Christendom the author belongs. The discourses themselves are plain and direct, abounding in illustrations and anecdotes, and dealing frequently with what are called "religious experiences." Yet they are not by any means destitute of solid thought. In fact, they have more of it than is generally found in the preaching of those who, like this author, aim, first of all, to be practical.

LITERATURE.

"A THOROUGH BOHEMIAN," by Madame Charles Reybaud (Appletons' new Handy Volume series), is a tale of Brittany, of not much depth or force, though well written, and has a most unsatisfactory ending, rather out of the usual line of novel endings. It is very unlike "The Goldsmith's Wife," both in style and finish, while it resembles it in the unpleasantness of its ending.

THE REV. MR. SCHUYLER, D.D., has published a little pamphlet of half a dozen pages, entitled "An Appeal to the Congregation of Christ Church, St. Louis, Mo." It has a special reference to the claims of the parish to which it was addressed, but it contains principles of general application with reference to the location of parish churches and to the methods of administering them.

"THE ISANDHLAWANANA MASSACRE" is the very strangely sounding title of a sermon delivered in Trinity church, King William's Town, South Africa, on Sunday evening, February 2d, 1879, by the Ven. Archdeacon Kitton, rector of the parish. All the profits which may be derived from its publication are to be devoted to the erection of a school chapel in the writer's parish.

CHARLES F. ROPER has published a convenient little manual, entitled "Index Collectaneum; being a Key to the Subjects of the Petitions in the Eucharistic and some other Collects of the Book of Common Prayer of the Church of England and America." This useful compilation is understood to be the work of the Rev. Dr. Street, of the Diocese of Illinois. It will be found helpful as furnishing a means of ready reference to the collects by their various subjects.

THE first story in *St. Nicholas* for June can hardly be called a *child's* story. It is named "A Second Trial," and is one calculated to bring tears to the eyes of much larger children than those who usually are supposed to be the readers of *St. Nicholas*. The frontispiece is steeped in summer heat and summer sunshine, and its title, "Summer Has Come!" is most appropriate. Susan Coolidge follows with some sweet verses called "Mignonette," and she in turn gives way to a nice little story called "Bossy Ananias," which is all about a little negro boy who lived in Florida and his queer pets. "Chub and Hop-

pergrass" is a spicy account of what came of a dog's trying to play a trick on an inoffensive grasshopper; the illustrations are equally spicy. Then comes a sketch of Anna Letitia Barbauld, by means of whose books so many hundreds of children have learned to read; it also gives some account of the school for boys started by her husband and herself, and contains an admirable picture of the gifted woman. "How the Lambkins went South" is another string of the humorous verses one is so apt to find in *St. Nicholas*. "Longitude Naught" gives the children some little idea of Greenwich and the wonderful things there—the clocks which regulate the time of day for the world; the delicate, intricate instruments for watching the stars and noting their movements. There is also a fairy story, called "Robin Goodfellow and his Friend Blue-tree," a story about a learned pig and what he did at a "Schnitzen"; about a "Royal Bourbon" and "How a Comet Struck the Earth"; and Miss Alcott tells a story about "Two Little Travellers." Besides these nice things, the two serials continue interesting, and some bright poetry helps to fill up the pages of the magazine.

THE beginning of the fifty-ninth volume of *Harper's Magazine* is marked by a radical change in the magazine itself. The old familiar cover has been retained, else *Harper's* would cease to be "Harper's." But the page has been enlarged and the size of its type increased. A better quality of paper is also used, increasing, of course, the clearness of the letter-press and the beauty of the engravings with which the magazine is so profusely adorned. This is the *third* change in the scale of improvements which has taken place since *Harper's* first became an "institution" in the land. Called upon to criticise these improvements, type, paper, and increase of size in contrast with earlier numbers, and even those of last year, there can be but one opinion, that the improvements are a great success, artistically and practically, and quite in keeping with the well-known business qualities of the Harper Brothers. For reading matter this month the magazine opens with "Rye and Round There," an amusing, rambling reminiscence of the shore along the Sound from New Rochelle to Greenwich, the old houses that were built upon it and the people that lived in them. Of course, the illustrations are of a high order of merit; that must be taken for granted in this fifty-ninth volume. "The Honorable Hudson Bay Company" is the rather unexpected title of an article giving some account of the greatest and most powerful company ever formed for the purpose of trading with the Indians. That they fully deserve their title is clearly demonstrated in their just dealings with their very numerous dependants and traders. "Berg Und Thal" continues interesting, but not at all original or unusual in any way. These topics have almost been exhausted in *Harper's*. "The Grand Days of Histronics" is also a reminiscence of bygone times—of famous actors and actresses, Garrick, Nell Gwynne and Mrs. Jordan, and many others. "A Peninsular Canaan" is continued, followed by "A Free-Lecture Experience," an attempt at wit not very well carried out. For solids there are "Recollections of Agassiz," "Alexander Spotswood," and an article upon the "Draining of a Village." The "Easy Chair" devotes considerable space to a sketch of Madame Jerome Bonaparte, recently deceased, and a facetious review of Mr. Mapleson's triumphant opera season recently closed in New York.

A NEW project for the creation of an inland sea has been advanced and advocated by General Fremont, at present Governor of Arizona. The removal of a barrier ridge, he affirms, would admit the waters of the Gulf of California into an ancient basin, and would create a navigable inland sea, 200 miles long, 50 miles broad, and 300 feet deep. This piece of engineering, which is very like Roudaire's

Algerian inland sea project, he claims, would convert what is now a desert region into a commercial highway, and would greatly improve the climate of Southern Arizona and California.

A FIVE-MONTH LECTURE COURSE.—A leading daily paper in Boston speaks of a valuable and popular course of lectures, that closed on May 22d, as follows: The people of South Boston are much indebted to the Rev. John Wright and his committee for having furnished a course of twenty lectures at St. Matthew's church, running through nearly five months, the last of them concluding on Thursday evening with the Rev. W. C. Winslow's closing lecture on "Bells." These lectures, on a variety of useful and artistic subjects, and without the stereopticon to attract, have been largely attended and highly appreciated. One of the newspaper reports also says of the course and finishing lecture: "The Making and Music of Bells" was the subject, and Mr. Winslow handled it in a very practical yet illustrative way, introducing bits of poetry and spicy prose from many writers who have indulged in bellology. He went as far back in the subject as history allowed, and then sketched the development of bell-metal art, spending some time in Belgium over the great carillons and their masters, and then speaking of English chime-ringing and American chimes and chiming. He also gave valuable hints upon the construction of towers and belfries, and eloquently pleaded for better towers and skilled ringers, in order that the bells might have as fair a chance as music and painting have to improve and to delight mankind. Mr. Winslow's lectures have been greatly liked, and the entire guild course has been a source of much profit to many people in South Boston.

Scribner's for June opens with an article upon the "Fine Arts at the Paris Exposition." Under this head, with many illustrations of the finest pictures and groups of statuary there displayed, the writer branches off into elaborate details of some of the most noticeable buildings, the artistic effects upon the eye, and a bird's-eye retrospect of the beauty and utility of the whole arrangement. The second carefully prepared paper upon Brazil follows, this installment being devoted to an account of the river Amazon, or, as it is called, the "Mediterranean of America," the writer diverging somewhat from the well-beaten track of description to discuss the probabilities and possibilities of agriculture and trade if carried on by enterprising American young men, who go *South* instead of West. Hjalmar Hjorth Boyesen has somewhat to say about the University of Berlin, the question of new methods of higher education in the universities having agitated France, England and Germany for several years. The numerous pamphlets and papers which have been written to interest the public in this subject have an admirable reinforcement in this article, which is illustrated by portraits of several of the professors. "With Stonewall Jackson" is a second peep behind the scenes in the Confederate army; and "Lawn Planting for City and Country" is continued. These papers contain a good deal of sensible advice, possible to follow, which is more than can be said for many magazine articles of the same order. "Piercing the American Isthmus" and "Edison and his Inventions" are above the common order of magazine articles. There is a surfeit of good reading in the present number. Besides those already mentioned, "Some Aspects of Matthew Arnold's Poetry" and "Madame Bonaparte's Letters from Europe" are full of interest. The poetry is unusually well selected, and the fiction, which includes an installment of "Haworth's," the ending of Adeline Trafton's "A Narrow Street," and a story called "Mr. Neelus Peeler's Condition," are very good. The editorial department discusses absorbing topics of the day with more than usual vigor and point.

THE CORRECT USE OF THE VOICE.

Clearly demonstrated in "The Voice as an Instrument," by A. A. Pattou. Cloth, 60 pages, 50 cents. No. 33 Union Square, New York.

The Brooklyn *Eagle* of August 15th, 1878, in an article on "The Voice as an Instrument," by A. A. Pattou, New York, says: The number of people in the world whose voices are discordant in speaking is simply surprising, considering the fact that the voice is an instrument so susceptible of improvement. Up to ten years ago the subject did not receive the attention of any proportion of the public, but since that time more thought has been given to it. A love of music has rapidly developed in this country, and the subject naturally awakens an interest in the development of the voice in all respects. Since there is no greater accomplishment than a cultivated voice even for mere conversation, to say nothing of elocutionary or dramatic uses, it seems strange that teachers at least have not instructed pupils in this branch of education. With the increase of culture in music has come a greater appreciation of this defect, and the matter is further made prominent by the publication of various works on the subject. The little volume of Mr. Pattou's just issued is likely to further increase interest in this subject and it ought to have a wide circulation, since some of its assertions surprise and gratify those who, taking some interest in the voice and its cultivation, are yet ignorant of the varied benefits arising from its training. He offers positive knowledge of the results to be attained from a careful cultivation of the voice, and suggests one improvement which should impel the young particularly to advance beyond the low vocal standard of the majority of people—that of increased health. The mechanism of the throat and the uses to which it may be put are explained, and simple lessons are taught regarding the way in which it should be used, and the elementary steps that should be taken to develop it. The fault he finds with the generality of voices is that they have the nasal twang peculiar almost to this country. It is the result of organic defect mostly, and proceeds usually from the catarrhal condition of the throat induced by want of training and careful use of the organ in early life. Art and study correct faulty tones in the voice, and a great deal more time should be given to the subject than is devoted to it. Mr. Pattou says of the voice that "its beauty largely consists in the ease with which it is used, that is to say, in the freedom of the breath, or motive power, in the facile action of the vocal cords, in the liberal expansion of the pharyngeal muscles, in the freedom of emitting all vowel sounds, be they open or closed, and in the easy, yet sharply defined, articulation of all consonants."

What is accomplished by the correct cultivation of the voice is not alone of a musical nature, but is also physiological and hygienic, and he explains the twofold effects. The body is not less affected than the spirit in singing, for, while the latter is pleased with the concord of sweet sounds, the former is improved by the surprising physical development which results from the vocal gymnastics involved in the right vocal culture. The hygienic development of the vocal machinery involves exercise of the whole inner trunk of the body, thereby improving the lungs, enlarging the chest, and hardening the throat against the effects of colds. For such personal benefits the world is willing to pay liberally, and when they can be obtained, as Mr. Pattou points out, through the exercise of the voice, it may reasonably be assumed that a great many people will undertake what is so profitable and, in many respects, refining and ennobling.

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CALENDAR FOR JUNE.

1. Whitsun-day.
2. Monday in Whitsun-week.
3. Tuesday in Whitsun-week.
4. }
6. } Ember days. Fast.
7. }
8. Trinity Sunday.
11. St. Barnabas.
13. Friday. Fast.
15. First Sunday after Trinity.
20. Friday. Fast.
22. Second Sunday after Trinity.
24. Nativity of St. John Baptist.
27. Friday. Fast.
29. } St. Peter.
30. } Third Sunday after Trinity.

"SUNDAY."

BY M. A. LOGAN.

From the German by Eichendorff.

Night lingers o'er the lawn,
Yet one glad linnet's song
The soft wind wafts along;
Why greets she thus the dawn?

Within the garden bend,
Before the morning breeze,
The roof-o'er-topping trees,
As welcoming a friend.

In festival array,
Like little children fair
With dewdrops in their hair,
The flowerets hail this day.

"Why now so gaily dressed,
Ye little brides?" ask I.
Speaks one with starry eye,
"Hush, 'tis the Day of Rest.

"Soon holy bells will sound,
And then God's breath will move
Through silent wood and grove."
I kneel upon the ground.

Woodville, Miss., May, 1879.

MARIE; OR, THE CHILD OF ADOPTION.

An O'er True Tale.

BY E. H. F.

CHAPTER III.

"Vice for a time may shine, and virtue sigh;
But truth, like heaven's sun, plainly doth reveal,
And scourge or crown, what darkness did conceal."
—Davenport.
"Heaven lies about us in our infancy."
—Wordsworth.

It was on the following day that Mrs. Dulaney, while reading to her children in her *salon*, became suddenly interested in regarding Marie, who had fallen into light slumber on a lounge near the fire. Something in the *pose* of the child's head as it fell to one side on the cushion—or was it the soft smile that played over the delicate, pale features which awakened some vague memory?—impressed her with a definite resemblance, unthought of before, and caused her to lay aside her book and approach the lounge with a puzzled, interested expression. She stood intently regarding the little sleeper, taking in every wave of yellow hair, noting every characteristic of feature and form with an interest entirely new. The result of her observations must have been of a definite character, for, leaving the lounge abruptly, she approached her dressing-table, and with rapid, somewhat nervous hands began unfastening the lid of a casket standing on it, evidently searching for something which was expected to aid in her present state of inquiry.

After searching diligently a few minutes, her face began to pale, and she looked around in that hurried, helpless manner that involuntarily comes to people when they have lost something.

"What is the matter, mamma? You look quite frightened," exclaimed Alice, running to her side.

"The locket and chain which your father valued so highly is not here, my child; I am sure I locked it up in this casket. And I always guard the key myself. But it is not where I left it," and in a state of some excitement she called her maid, and with her proceeded to investigate the matter by a careful search of the entire apartment.

"I scarcely know what to do," she said at length, sitting down in dire distress and agitation, "Rudolph will be nearly heart-broken if the locket is really lost. It is his most valued relic. He never entrusted it to any keeping save mine, and what can I say to him if it is gone?"

"Had we not better acquaint Madame Von Hildenberg of the loss at once, madame?" inquired the maid, a quick, active young English woman, whose very expression betokened respectability and honesty.

"Yes," replied Mrs. Dulaney; "remain here with the children, while I seek Madame below and acquaint her with this serious loss," and she departed in nervous haste.

She was absent some time, but after a while Alice and Marie—who had meanwhile awakened—heard a commingling of voices and shuffling of feet ascending the stairway, and the door was suddenly thrown open for the entrance of Mrs. Dulaney, the Professor and Madame Von Hildenberg, and in the rear the stern, unrelenting form of Mère Varens, holding in her hand the locket and chain she had taken from Marie, and wearing upon her countenance her most forbidding expression. She approached the lounge, upon which the child still reclined, with a scowling visage and an outstretched arm.

"This is the way you repay your friends, miserable child!" she exclaimed, or rather hissed, in suppressed tones of passion. "You cause me shame and confusion."

Marie endeavored to arise, and held out her hands imploringly toward Mère Varens. Her senses had not taken in the import of the woman's words. They were entirely absorbed in the sight of her lost treasure.

"What! You boldly avow your wickedness to our faces! You claim the ornament you have stolen from Mrs. Dulaney without a blush? cried the woman, raising her voice. Catching the child roughly by the arm, she dragged her forward in their midst.

As the words, "stolen from Mrs. Dulaney," forced themselves with their terrible meaning upon her senses, Marie wrenched her arm from the vengeful grasp of Mère Varens, and with the momentary strength of nervous frenzy she rushed forward and cast herself at that lady's feet.

"That locket is my own, dear madame," she cried, or rather wept out, in a pleading voice. "It was given to me by Sister Ursula the day I left the hospital, five years ago. She exhorted me to cherish it as a valuable relic, that it belonged to my life in some way. I swear this by all the saints in heaven, by that blessed Saviour whom I worship." And she clung to the skirt of her kind patroness with the gesture of despair.

Mrs. Dulaney was visibly distressed. To witness the degradation of this child would be

a great shock to her. She had learned to believe in her purity and religious instinct, and to trust her word implicitly; but, on the other hand, she had heard and read so much of the duplicity of the lower French classes and the ingratitude of their natures. Moreover, she could swear to the locket and chain. It was an old family relic, containing the miniature of Col. Dulaney's first wife. Since her marriage to him it had never left her possession. Marie, still clinging to her, searching her face with an expression of agonizing entreaty, saw the doubt, nay, unbelief in her eyes, and with a faint moan the poor child fell prone to the floor in a dead faint, like one stricken with mortal wounds. Mrs. Dulaney stood silent and rigid, a prey to contending emotions, unable to move or act, but the good Herr Professor came forward with a sweet smile on his gentle face, and took the little form in his arms from the floor. "Stand aside," he said, in a tone which, though quiet and low, caused Mère Varens to bustle out of his way with alacrity. "I claim this child, until this matter is fully investigated, as master of this house. She is innocent, I believe, and the guilt, when proved, will rest at some other door than hers," casting a significant look upon the old French woman as he passed out with his self-imposed burden, and mounted to his own apartment in the third story, followed by Madame, who immediately set herself to the task of resuscitating the inanimate form of the poor child so suddenly struck down. The pitiful attenuation of form, and the patient suffering which had become habitual to the cast of Marie's features, appealed to the sympathies of the humane couple who were striving to bring back vitality to the feeble frame, and, as pitiful appearances so often do, argued mutely to their hearts in her favor.

"If the face is any index to the nature which lies beneath its surface, this child is pure and innocent," remarked the Herr Professor at length, turning to Madame at his side. "God does not set His signet upon impure objects, and I believe her to be a fair piece of His handiwork."

Madame laid her hand upon his arm, and smiled indulgently as she met his earnest gaze. She refrained from uttering her own doubts of Marie's innocence, for the benevolence of the Professor's nature had already tinged hers with a sentiment of forbearance and charity. She was becoming wonderfully soft and gentle toward those under her authority. Besides, she knew he was not the man to be turned aside from a noble purpose, a high sentiment, by the adverse opinion of another, no matter how near and dear that other might be to him. He was one of those rare characters on earth, a man of fixed sentiments, and one who carried into effect with patient, determined fortitude the purposes emanating from his sentiments. He was a man whom one could believe capable of placing upon the altar of sacrifice the dearest pleasure for the preservation of a sentiment, nobly conceived. These elements of ideality, springing from purely noble natures, are not often met with in real life, but there are characters in the flesh who resemble the "Uncle Maurice" of "Emile Souvestre," who live contented and happy through the elements of their own pure conception, and who die with smiles upon their faces, "like exiles setting out for their own country."

Suddenly there came a hasty knock at the door, which was followed by the entrance of

Mrs. Dulaney, with the ornament in her hand which had caused so much distress.

"There is something strange here," she said, advancing directly to the Professor's side; "this is not my locket, although it closely resembles mine. See! I cannot unfasten the spring which controls the lid of it. The clasp is a secret unknown to me. The other I understood perfectly. Then, on one side of this, the monograms are the same as on the other locket, R. W. D. and M. St. L., my husband's initials and those of his first wife, while on the other side, here, is a crest I never saw before!"

She handed it to the Professor in visible excitement. He regarded the delicate chasing intently for several minutes, and then, taking from his watch-chain a seal of antique setting, he compared the two closely.

"It is the Von Hültenberg crest, beyond doubt," he exclaimed, in the deepest surprise. "See!" placing both in her hand, "they are identically the same, even worked out in the same style of chasing; this child evidently holds the clue of some important mystery."

"More important to us than it can possibly be to you," responded Mrs. Dulaney, approaching the bed and bending over Marie, now quite restored to consciousness, but too shaken and tremulous to engage in discourse or explanation. "You are innocent, my child!" she whispered, kissing the gentle face for the first time with a gesture and impulse of equality. "It is not my locket, but one like it; rest in peace and contentment here until my return, and have no fear of *Mère Varens*; she will not trouble you." Then, turning to the Herr Professor, she requested him to accompany her to the foundling hospital. "We will surely arrive at some solution of this mystery," through the nuns there," she said. "They must, at least some of them must, remember the circumstances of the child's infancy and who carried her there."

During the drive the feelings of these two people, comparative strangers to each other, so peculiarly brought together in the same mystery, can scarcely be analyzed or explained. They certainly felt that they were standing upon the threshold of an important *dénoûment*, which involved something personal to both, which was unfolding a page in their past lives hitherto closed, as it were. They were too much occupied with their own thoughts for conversation.

Arriving at the hospital, they were admitted, upon request, to the infant ward, and Mrs. Dulaney entered at once upon her mission by asking to speak with the old nurses who had been in charge thirteen years previous. Two old nuns answered to her summons, informing her that they had been in that especial ward for fifteen years.

"You remember, then, a little girl named Marie, who was under the especial supervision of Sister Ursula?" she inquired.

"Perfectly well, madame; the same child that was adopted by Mons. and Madame Varens, *concierges* of Madame Montague's *pension*, in the Rue de la Fayette, five years ago. She was under our care, especially under our late Sister Ursula's, from the hour of her arrival at the hospital until she left it.

"What were the circumstances of her being brought here, and how old was she?" continued Mrs. Dulaney, endeavoring to speak calmly, and taking the initiative in the important discourse, while the Professor eagerly held himself in readiness to supply any missing link in the chain of inquiry.

"She was about six weeks old, madame, as well as we could judge and by the opinion of our surgeon, and the circumstances were simple enough. One winter's night, about eleven o'clock, we were called to the gate by the bell, and upon responding there was an infant in the wall-basket, protected from the cold by fur wrappings, and in perfectly comfortable condition. There were no marks about the child to indicate its parentage, except a locket and chain, which Sister Ursula put in safe keeping at once. The name of 'Marie' was written on a card and pinned to its dress."

"Would you remember the locket after so many years?" inquired Mrs. Dulaney.

"I am afraid not, madame; so many trinkets are daily and weekly brought under our notice in the same way that it is almost impossible to keep an accurate description of them in one's mind. But it occurs to me there was a crest upon one side of that locket; I remember that, for so few infants are brought to us with a mark of rank upon their persons that the incident excited remark and interest among us."

Mrs. Dulaney produced the locket, and it underwent due inspection; but beyond the remembrance of the crest, the nuns could not identify it as being the one brought there by Marie. Mrs. Dulaney, however, became thoroughly convinced, through their corroborating evidence, of the entire truthfulness of Marie's statement regarding the matter.

They remembered, they told her, Sister Ursula's giving the child a locket upon the morning of her departure, and bidding her guard it sacredly; and they, of course, supposed it was the same she had taken charge of the night Marie was brought to the hospital. They added that Sister Ursula had remembered Marie with unusual affection, and talked of her to the very day of her death.

Mrs. Dulaney forbore any reference to the circumstances which surrounded the child at present, and thanked them for their information, simply saying that she had conceived an especial interest in Marie, and would like to serve her by tracing her relations, if possible.

At a jeweller's in the "Palais Royal" they endeavored to have the locket opened, but after much delicate handling, the jeweller told them the spring was a secret, known only to the person who made it, unless it had been explained by him to the owner, and Mrs. Dulaney decided not to force an opening at present. Upon returning home she expressed an earnest desire to retain Marie in her rooms for the present, assuring *Mère Varens* that the locket produced by herself was not the one she had lost, and that she had become satisfied through the sisters of the hospital "that Marie had been perfectly truthful concerning it." The woman's face paled suddenly as she listened, but she hastened, with much servility of manner, to extenuate her own severity in the matter. "It was but natural," she said, "to suppose the child guilty, when Madame herself had identified the locket on first sight, and she had been so shocked to find a child of her training caught in such a dreadful crime. But what would Madame do about her own loss? Where could the other locket be?" Mrs. Dulaney was indeed giving her own loss secondary consideration at this moment; her mind was absorbed in tracing Marie's identity. But the old French woman's inquiry recalled her to some sense of the situation, and she dismissed her with a few civil, conciliating words—for she

desired to keep possession of the child until she had come to a full explanation with the Herr Professor of her husband's history, or at least that portion of it which she believed was blended with the present mystery. That evening, in Madame Von Hültenberg's private *salon*, there was a long interview between them, which contained the following narrative:

"My husband's first marriage," she said, "occurred fifteen years ago in Boston. He married a Miss St. Lawrence, a beautiful, accomplished woman, and one endowed with an unusual portion of this world's gifts and blessings; for although bereft of her parents at a tender age, she had been left to the guardianship of most worthy and refined relations, who had embraced all the opportunities afforded by wealth and high position for her improvement and happiness. She married young, before Col. Dulaney had been appointed to a command, soon after he had finished the course at West Point; her large fortune rendering them entirely independent of appointment or delay. They came at once to Europe on a tour of pleasure, and were residing here in Paris temporarily, when he received intelligence of an appointment to a command in the United States Army, and an immediate order to a distant Territory to quell the Indian disturbances, which were becoming troublesome and dangerous. Circumstances connected with his wife's health at the time induced him to leave her in Paris. She had conceived a most especial friendship for and confidence in an old French surgeon in Paris, under whose treatment her constitution, naturally frail, had gained much stability and strength. Therefore, it was decided that she was to remain in Paris one year, after which, if his duties still kept him on the frontier, she was to follow him to the vicinity of headquarters in the far West.

"It was several months after he sailed for America that, overcome by continued depression of spirits, caused by the separation, and in consequence of a nervous irritability resulting from the confined quarters of a city *pension*, she was induced to follow her physician's advice, and try change of air and scene. She moved up to Caen, in Normandy, for the novelty and simple grandeur of its sea-side life; deeming the perfect quiet and invigorating air more promotive of health than all the artificial comforts of the gay metropolis. She took with her a celebrated nurse, one in whom the doctor had implicit confidence, who had attended his most prominent patients.

"It was in the month of October that Mrs. Dulaney gave birth to her infant at Caen, the Paris physician being present, and remaining with her for thirty hours, leaving her in charge of the nurse at the end of that time, with strict orders to have a telegram sent him daily. In a week's time he revisited his patient, finding her in excellent and cheerful condition, and the infant thriving.

"The nurse continued to telegraph for several days, and then changed the form of her communications to that of letter writing, giving him twice a week minute accounts of his patient's progress.

"It was during the fourth week of Mrs. Dulaney's illness that the doctor received the startling intelligence, through a letter from the nurse, of her sudden death. 'She had been as well as usual the preceding day,' the letter said, 'but during the night had been suddenly seized with a chill, which proved congestive, and unyielding to remedies.' At

twelve o'clock the following day the young mother was locked in the long sleep of death which defies all remedy, and the doctor arrived at Caen only to prepare the funeral obsequies—to consign back to the bosom of mother earth the mortal remains of the young creature who had been left to his care with such tender injunctions, and in whose fate he had become so deeply interested.

"The day after the funeral he found it important to return to Paris, to have prepared for the reception of the infant, with the nurse and all of the departed lady's belongings, the apartment which had been closed and retained in the *pension* in the Rue du Colisée during Mrs. Dulaney's absence at Caen. There were several items of business connected with the funeral arrangements which required the nurse to remain behind for a day or two, and the doctor's orders were for her to follow him in three days with the infant and the entire luggage. Upon his arrival in Paris, he immediately wrote to Colonel Dulaney, giving him the sad intelligence of his wife's death, but assuring him of the safety and excellent condition of his child, and pledging himself to be responsible for it in every way until he should receive some communication concerning it from the family.

"Fancy, then, this worthy man's consternation when, upon going to the *chemin de fer* on the evening appointed to receive his little charge, he saw no sign of the nurse, nor received any intelligence from her. Supposing, however, after a moment's anxiety, that she had been detained by natural causes, he quieted himself, and telegraphed to her to know the reason of her delay. Receiving no response, he telegraphed again, and after waiting a reasonable time for an answer and receiving none, he promptly followed his telegrams in person to Caen. Arriving at the apartments, he was informed by the *concierge* that the nurse, with child and luggage, had left there the day after he had.

"She had been very busy, the old man said, preparing to follow the doctor to Paris the next day. She packed all night. Mons. le docteur could go up to the apartment if he wished; it was just as it was left. His good wife had been quite sick for several days, and the rooms above had not been cleaned. The doctor hastened upstairs, hoping to gain some clue to the mysterious actions of the woman by close examination of the rooms, but, beyond the usual litter and confusion attendant upon packing, there was nothing to afford the slightest explanation of the proceeding. His suspicions became aroused at this juncture, and he questioned the *concierge* closely as to the hour of the woman's departure, and the train by which she left Caen. Returning to the *chemin de fer* indicated by the *concierge*, he bought his ticket for Paris over the same route she had taken, and during the homeward journey he questioned the guards and railway officials closely as to the movements of a woman with an infant, who had travelled by that train to Paris five days before. He gathered from them the information that such a woman had bought a through ticket from Caen to Paris on that day, that she was travelling with a great deal of luggage and an infant, and that she made no stoppage on the route. The last they had seen of her was in Paris, at the *chemin de fer*, surrounded by her boxes and packages, which were all unmarked. This latter fact was noted by the station-master, and mentioned to one of the guards as being a little singular.

(To be continued.)

WHITSUN-DAY.

Acts iii. 1-8.

Verse 1. "When the day of Pentecost was fully come" means "upon the very day itself," not about the time, but on the actual day. "They" means the apostles, and, from the previous chapter, probably the disciples also. The word used is "*ἅπαντες*," which is more emphatic than "*πάντες*," and signifies all, every one. This would be understood of the apostles, but needed mention if the company of the disciples be included. "With one accord" does not mean that their coming together was by mutual agreement, but that they were together in an agreeing temper. "In one place" means together, that is, in the same place. Where this was is not told. Some have said in a chamber in the temple, which is most improbable, since they were most unlikely to have obtained such a meeting place of the priests; others, that it was the large upper room of the paschal supper. It was probably the same as where they had been assembling, and where the election of Matthias was held.

Verse 2. The sound came from heaven, showing whence the source of the visitation was, and agreeing with the Lord's promise of "power from on high." It was as the sound of a great wind-storm, but probably not with any actual wind-blast. The word of St. Luke is one of comparison—"like as" (*ὡςπερ*). The sound pervaded the whole house where they were seated. This word "house" implies a private dwelling, and would hardly have been used had the temple been meant.

Verse 3. The promise of the Lord to His disciples had been that they should be baptized with the Holy Ghost and with fire. As water was the emblem of cleansing from sin, so fire was the emblem of life and illumination. "Cloven tongues." This does not mean, as in the common acceptance, that the flame appearance on each was cloven, or forked, but that these "tongues" were parted from a common source. This is shown by the use of the plural "tongues" followed by the verb in the singular, "it sat upon" each one of them. The gift was individual, the Giver the same. The tongues were "as of fire," viz., like fire, visible to the eye, as the sound of the rushing, mighty mind was to the ear. The first manifestation of the Holy Ghost was necessarily accompanied by evidences cognizable of the senses, that men unaccustomed to it might be persuaded. Afterward these tokens were to cease, since they were not essential.

Verse 4. "They were filled with the Holy Spirit." This was, of course, a mental and spiritual presence. He filled their minds, enabling them to speak in various tongues, and their souls directing them what to utter. The one without the other would have been a bare sign, a mere wonder. The latter without the former would have missed its persuasive power. "They began to speak with other tongues"—that is, as is shown by what follows, in various articulate languages. "Other" means here "other than their own," i. e., their native language. That this was no native power is evident by the last clause, "as the Spirit gave them utterance." Probably for ordinary purposes the apostles may have been partially familiar with the Greek as well as their mother tongue, the Aramaic or modern Hebrew, and possibly one or two, as St. Matthew, may have known Latin.

The use of Latin in the triple title placed on the cross by Pilate implies that it was not unknown to the dwellers in Jerusalem. But such knowledge of other tongues, as is shown by verses 9, 10, and 11, is quite different from that now displayed, the free, accurate, and familiar use of the special dialects of all the different provinces and lands. The gift was not necessary for missionary purposes, since Greek would have been sufficient for a vehicle of communication almost anywhere in the civilized world, as appears from the New Testament writings, but was a sign of the union of all nations, tongues, and languages. It is the reversal of the miracle of judgment shown at Babel, when men were separated by the confusion of tongues. The miracle of Pentecost brings them together. Also the observance of Pentecost was the commemorating of the first fruits of the harvest which were then offered. This miracle was a type of the perpetual miracle of the Church, which is to unite all nations, and make them to understand the one language of heaven.

Verse 5. According to Meyer, the word translated "dwelling" signifies rather a permanent residence than the temporary sojourn of visitors to the feast of Pentecost. The expectation of Messiah had doubtless called home many of the Jews of the dispersion, and those from the more remote regions would undoubtedly be, in that hope, more permanently established at Jerusalem. Others do not exclude the mere visitors to the feast. Those who came from a distance would naturally come for the Paschal-tide and remain over Pentecost, instead of going and returning. They are called "devout men," since they had come up to the holy city for worship. "Out of every nation under heaven" is a general phrase for the whole civilized world. The Jews were not likely to be dispersed among others, nor would the savage tribes of the northern forests be called "nations." The whole phraseology is understood of civilized peoples.

Verse 6. In the crowded state of the city the report of the miracle spread quickly, especially among a population already prepared for startling and strange occurrences. The strangers in the city would most naturally be the ones most readily gathered, as the matter was most akin to their errand at Jerusalem. "The multitude came together and were confounded, because that every man heard them speak in his own language." Expositors have made a difficulty here, but the sense is simple enough; each one of the comers together heard some one speaking in his own language. This implies that the miracle was not confined to the apostles, but shared by the brethren, else there would be only twelve forms of speech, whereas the list of names shows many more. Language is rather, as in the original, dialect. There were not many distinct languages represented, but dialectic forms peculiar to and hardly intelligible out of special districts.

Verse 7. It is evident from the gospels that there was a dialect of Galilee by which its inhabitants were easily recognized, as a Scotchman might be in England. It was a marvel for a man of Galilee not to be detected by his speech. The apostles were not all of Galilee, though most of them were, and this was probably the case with the majority of the disciples. Enough were of this region to give a character to the whole body; and it was recognized that something was taking

place unaccountable and impossible except through a miracle.

Verse 8 sets forth the same unmistakably. "How hear we in the dialect in which we were born," viz., our mother tongue? is the question which marks the surprise of the hearers and attests the fact of the miracle. It is not necessary to assume that the disciples spoke confusedly, and therefore arguments based on this assumption can be put aside.

THE OUTPOURING OF THE HOLY GHOST.*

BY THE REV. J. I. MOMBERT, D.D.

Acts ii. 1-13.

The next revision of the Prayer Book, it is to be hoped, will contain the correction of the erroneous Whit-Sunday by Whitsun-Day, an evident inadvertence, for the term Whitsun is rightly given to the whole week following the feast of the outpouring of the Holy Ghost. Whitsun is directly derived from the Greek word *pentecost* (πεντηκοστή), denoting the fiftieth day after the Passover, and fixing the precise anniversary in the calendar. The Jews were directed to count fifty days from the second day of the Passover for the celebration of "the feast of harvest," and later also of the anniversary of the giving of the law, which took place on the fiftieth day after the deliverance from Egypt. It was technically called "the Pentecost," i. e., the fiftieth day. That Greek word underwent the following changes, it being called in Latin *pentecoste*, in Gothic *paintekuste*, in old High German (following the change of the Greek πέντε into the Latin *quinque*) *fimfehustim*, in modern High German *pfingsten*, in modern German *pfingsten*, and through an older form *whingsten*, the old English *whitsun*. Besides this philological account of the word there are others connected with "white" (relating to the white garments worn at baptism), and "wit," designating the "wisdom" imparted by the Spirit.

The combination of the two events commemorated by the Jewish feast of Pentecost presents the striking analogy, that in the connection of our Lord's ascension with the fulfilment of His promise of the Holy Ghost we have the first-fruits of the Spirit answering to the first-fruits of the wheat harvest; and the birthday of the Church falling on the fiftieth day after the Christian Passover corresponds to the promulgation of the Mosaic law, fifty days after the deliverance from Egypt.

To Churchmen, Whitsun-Day has the further specific interest that on that day, A. D. 1549, the Book of Common Prayer, substantially the same as that which we still use, was authoritatively introduced in the vernacular tongue throughout England.

Opinion is divided as to the place where the miraculous events of the first Christian Pentecost occurred, some holding that verse 2 refers to a private house, others that the house was one of the thirty rooms of the temple which, according to Josephus, surrounded the main building. It is impossible to decide the point except by constructive reasoning; much may be said on both sides, but, on the whole, I prefer the latter view, which commends itself to my judgment on three accounts: 1. The temple was the fittest place

for the assembling of the apostles at the first hour of prayer (the third hour of the day, i. e., 9 A. M.); 2. The presence of so vast a gathering of different nationalities is most satisfactorily explained; 3. The inauguration of the Church of Christ in the sanctuary of the old testament is a circumstance the deep import of which would be altogether missed on the former hypothesis.

At the third hour of the day of Pentecost the apostles with other disciples, numbering together about one hundred and twenty, were assembled in the temple for worship. Suddenly there came a sound from heaven as of a rushing, mighty wind, which filled the house where they were sitting. In the Hebrew and Greek languages breath and wind are the natural symbols of the Spirit; that rushing, mighty wind filling the whole house, therefore, was an apt symbol of the Holy Spirit about to fill the souls of all assembled there. A visible token immediately attended the audible sign of the descent of the Holy Ghost. Flaming lights in the shape of cloven tongues streamed through the house and settled on the heads of the disciples. As the sound was not a wind, but only like it, so the tongue-shaped lights were not fiery, but only like fire; they were luminous, not ardent; they shone, but burnt not. Beautiful emblems of the flame of holy and enthusiastic zeal, which, kindled from on high, should flame from their hearts and make them bright and shining lights; and the tongue-shape plainly told that the tongue, the word, and speech of the apostles, kindled, fed, and controlled by the Divine Spirit, should be the means of publishing the glory of God in the redemption of the world by our Lord Jesus Christ. The sound and the lambent tongues were more than symbols: they were apparently also the media of the Divine Spirit's communication to the disciples, for all assembled there, as the flaming tongue rested on the head of each, were filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.

Endless conjectures, all more or less in conflict with the record, have been started to suggest something designed to explain away the miraculous and incomprehensible part of the event, that the disciples were enabled to speak in tongues different from their mother-tongue, a knowledge of which they had not, and could not have previously acquired. We cannot abandon the miraculous element of the transaction for the fanciful, irreverent, and often illogical solutions that have been offered, and prefer to share the astonishment of the assembled throng of differing nations to hear illiterate Galileans speak in their several tongues the glory of God, and to see in that wonderful effect of their inspiration a token that the Christian Pentecost inaugurated an era which cancelled the confusion of tongues at Babel by gathering together in one Church of the living God all the scattered members of the family of man.

The subject of the gift of tongues is one of great interest, but we lack the space for its discussion in this paper.

The effect of the miraculous outpouring of the Holy Ghost was as miraculous as the event itself, for it is not only the conversion of the three thousand on that day by the apostles' preaching, but the spread of the Gospel to the most distant regions, and the evangelization of the world itself, that must be referred to the memorable and sublime events of the first Christian Pentecost. To the Holy Ghost

belongs the glory of the salvation of every Christian, for it is He who bends the stubborn will, melts the impenitent heart, and kindles the faith of unbelievers.

As there is often an indistinct apprehension of the nature, the influence, and operation of the Divine Spirit, we will briefly group them together.

As to His nature, He is the third Person of the Adorable Trinity, and in the language of the Article, "The Holy Spirit proceeding from the Father and the Son is of one substance, majesty, and glory with the Father and the Son, very and eternal God." He is not an emanation or influence, but a Person, distinct from the Father and the Son. As such He is spoken of by our Lord: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me." He is sometimes called the Spirit of the Son, as well as the Spirit of the Father; He is given by the Father; sent in the Son's Name; sent by the Son. All the attributes of the Godhead are ascribed to Him. He is called Jehovah, Most High, God; declared to be eternal; to be omniscient, omnipresent, omnipotent; the creation and government of the world are His prerogatives; He is the Author of regeneration, the Inspirer of Scripture, the Source of miraculous power; He sends and qualifies ministers; He guides, teaches, sanctifies, and comforts every member and the whole body of the Church.

The same doctrine is taught in the symbols under which He is represented. As Living Water, to denote His cleansing, refreshing, fertilizing, and quickening power on the hearts of men; as Fire, the purifying and enlightening of our souls; as Oil, to portray His healing, anointing, hallowing, and comforting presence; as the Wind, to describe His irresistible and reviving energy; as Dew, to signify the gentleness and blessedness of His operation; as Rain, to mark His fertilizing and maturing power; as a Dove, to signify the gifts of innocence and virtue with which He endows; as a Seal, to mark, secure, and authenticate the souls of believers; as a Guide, to lead us through the labyrinth of this world's ways to the city of God.

From these and similar emblems we learn not only the Personality and Divinity, but also the manifold and all-embracing methods of His blessed work in our redemption. Were it not for Him, the redemption in Christ Jesus would not benefit us. Though loved of the Father, who gave His Son, and loved of the Son, who gave His life without the unseen, omnipotent, irresistible agency of God the Holy Ghost, we should neither feel the necessity of salvation, nor, if we did, have the ability to repent, to believe, and to obey.

The mediating power of God the Holy Ghost pervades the whole of our spiritual life, from its faintest beginnings to its final consummation. He applies the Word to our hearts, convinces us of sin, awakens and quickens the dormant conscience, takes the things of Jesus and shows them unto us, helps our infirmities, prompts our penitence and faith; He regenerates our hearts in Baptism, guides us into all truth, fortifies us against temptation, and enables us to triumph over sin. He controls the tumult of our passions, and tames our stubborn will. He sets the seal to our adoption into the Family of God; applies to our spiritual sustenance the communion of the body and blood of Christ; He unites us as

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† The word "punch," a beverage composed of five ingredients, is derived from the Sanscrit *pantscha*, five.

members of the body to Jesus our Head; He enlightens our minds, builds us up in our most holy faith, occupies our souls, and makes us temples consecrated to the service of God. He makes us virtuous, holy, and religious, in cheerful obedience and patient endurance; He comforts us in all our tribulations, intercedes for us, sheds abroad in our hearts the love of God, and by His faithful and tender ministrations leads us through the checkered course of this life to the realms of deathless glory.

If you ask me now, How do I know that I have the Holy Ghost? I reply, even as the tree is known by its fruit. Not the foliage, but the fruit determines the worth of the tree. Not speech and profession, but the temper and life of men proves them to be the temples of the Holy Ghost. And the fruits of the Spirit are these: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. If you have these, you have the Holy Ghost.

The Holy Ghost may be resisted and grieved by the children of men; there is a point at which His gracious strivings will cease. But it is not our province to say that that point has been reached and passed; the rather must we insist that while there is life there is hope, and the most hopeless cases are often those in which the wonder-working power of God the Holy Ghost is most strikingly exemplified.

"Where the Holy Ghost does instruct and teach," said the Venerable Bede, "there is no delay at all in learning." May the Holy Ghost be our Teacher to-day in this feast of gladness, enable us all to rejoice in His holy comfort; may He occupy our hearts and make us His temples, cause us to abound in good works, to grow in grace, and to become more meet inheritors of the kingdom of heaven.

THE RAILROAD AS A MISSIONARY PIONEER.

The German, Leyboldt, who was for more than thirty years in the service of the English Church Missionary Society at Benares, India, publishes a second series of "Recollections," which are alike interesting and full of encouragement.

We give to our readers a specimen selected from that portion which relates to the changes wrought in India within the last thirty years, especially through the agency of railroads. After giving to us a highly amusing description of the impressions received by a native from the first locomotive which he had seen, as communicated to his own people, the good missionary proceeds as follows: The railroads have taught the natives a lesson of *punctuality*. They have learned that it will not do for them to come half an hour too late, as they had been accustomed to do, for they soon found that an express train will not wait even for a Babu, no matter how rich or distinguished. Moreover, the inexorable railway pays no respect to caste. Natives of all classes sit mingled together in the cars, and although this sort of intermingling has not destroyed the laws of *caste*, it has, nevertheless, done much to weaken their force.

Some time ago, continues Leyboldt, I had a conversation with an intelligent native on the subject. He remarked: "Modern science, with all its practical results, including the railway, is opposed to our religion." "But," I replied, "What has the railway to do with your religion?" "Oh, very much," he an-

swered. "*You know we have no longer scarcely a vestige of religious faith. We are only held together by our customs and our castes.* Any one may believe what he chooses, if only he remains faithful to custom and caste. But the railway has laid the axe at the root even of these. Formerly, when any one wished to take a journey or make a pilgrimage, he consulted an astrologer to learn when he must set out in order to insure a happy result. Now he must consult the *time-table*, and learn from the bell and whistle when to start on his journey. Presently he becomes hungry and thirsty. The Englishman who is sitting near him produces his basket and begins to partake of his lunch. But what is the poor native to do? The train will not halt so that he can withdraw from those in whose company custom does not allow him to eat and drink. But hunger is even more exacting than tradition, and so there is nothing left for him to do except to follow the Englishman's example and eat. But how with regard to satisfying his thirst? Cups of water are offered for sale at the windows of the car. The traveller has, however, no time to learn to what caste the vender belongs. So he tosses him a copper and takes the cup and drinks.

"Strange to say, moreover, our Brahmen teach us that we can do this without violating the spirit of the 'Shaster'; but do not ask me where the permission is given, for I much fear it would be impossible to find it." And so in truth it would be, adds Leyboldt, in closing.

The foregoing is from the *Allgemeine Missions-Zeitschrift*, a monthly journal of missions, published at Gütersloh under the direction of Dr. Christlieb, professor at Bonn, and other eminent German divines.

SPIRITUAL LIFE: ITS HELPS AND HINDRANCES.

BY THE BISHOP OF ROCHESTER.

Eternal life is God's own life, in which He has dwelt, willed, and loved from all eternity. This life He purposes for man, and through the Incarnation communicates to him His free and supreme gift to the race. Spiritual life is the expression of theology for what is at the same time the sphere in man and the function or faculty belonging to him, whereby he receives, assimilates, develops, and matures this divine nature and being. Its birth-time is regeneration; its Creator, the Holy Ghost; its food, Christ's flesh and blood; its condition, faith; its evidence, holiness; its outcome, the invisible Church. The pattern of its conduct is Christ's human life on earth, in its fellowship and sacrifice. In essential accordance with the character and faculties of the individual, it finds ordained for it, by the wisdom of the Divine Sovereignty, its manifold types of existence, modes of expression, measures of force, opportunities of growth. Like all other life, it has its eras and crises and transitions; yet its youth is not of necessity immature or hysterical, and its riper years must expect no immunity from surprises or decay. Its law is progress; its liberty, obedience; its strength, the joy of God; its wine, hope; its beauty, meekness. It is at its best when it hungers for God himself, above and beyond His gifts and His ordinances; it is most healthy when least self-conscious. Of this spiritual life we are now to consider the helps and hindrances. He who has now the privilege of addressing you on a

subject on which his own cherished ideal has ever surpassed, as the heavens are above the earth, the most exceptional moments of his own experience, would not have presumed to speak about it but for the conviction that God graciously teaches us by our failures as well as by our victories, and will lift us up to the peace and light of the region to which I would fain transport you, if we will rest our hearts on the love of God.

The spiritual life, being God's own life, given to man, and lived in him according to the laws and possibilities of his being, must be cognate to it in its substance and character.

What is the life of God? It is a fourfold life—*light, energy, love, righteousness*. "God is light"; "My Father worketh hitherto"; "God is love"; "His righteousness reacheth unto the clouds."

And the helps which severally assist us into this life of God are *knowledge*, which is the way to light; and *work*, to energy; and *devotion*, to love; and *discipline*, to righteousness.

Knowledge, I say, is the way into light; all knowledge that is solid, useful, and innocent. For all knowledge being more or less directly a revelation of God, whether in His attributes or character, just so far as it is apprehended exactly and imparted conscientiously, is not only of Him, but for Him. Even when only secular, its use in the spiritual life is self-evident, since it helps us to equipoise its forces, and to expand them, and to put them to the best use, and thereby protects us from a sour, intellectual narrowness on the one hand, and a too supple emotionalism on the other. In Divine things, and especially in that close study of God's Word, both critical and devotional, which is now so perilously neglected by some of us, it helps us to bear witness to men outside of what God is, as living in and speaking through His children. It might also save some among us whom we honor and love, from casting ashes on their heads and reproaches on their brethren, for the word of truth, supposed to be lost out of our midst, through widening for them into something of its glorious vastness the true horizon of the mind of God, and showing them how He is higher than our thoughts, broader than our creeds, vaster than our plans, and older than our years.

And God is energy—incessant, unwearied, inevitable, beneficent; and if we would share the fellowship of it we must be at work too. What exercise is to the body duty is to the spirit; all duty, whether of this life or the next. Ours is but a single personality; and in whatever He lays on us to do, God has but one motive, one method. Duty keeps the conscience living and fresh, goads the sluggish will, shames us out of selfishness, shakes us out of laziness; best of all, compels the discipline of self. But while our earthly duties have their share and influence in our religion, to labor for the Master is every Christian's necessity, refreshment, and safeguard. Christ says to all whom He has redeemed, Witness for Me. When the Christian laity of England are constrained by the love of Christ to take this yoke on them, the masses may be won to the Gospel, but not before. And reward will come in their peace as a river, and their righteousness as the waves of the sea. We regular soldiers of the Cross do not always discover how a ministry faithfully exercised helps our godliness, till

we learn, in the languor of sickness or the painful surprises of holiday time, how the strain of our work keeps us by the River of God.

But God is righteous; and all righteousness, whether in God or man, is essentially the same; and the one end of the Incarnation, and the Cross, and the Pentecost, and the intercession in heaven is that we should be righteous, even as He is righteous. But discipline is the only road. It was so for Christ, "who though He were a Son, yet learned obedience through the things which He suffered; and the disciple is not above His Lord." Discipline for the will through disappointment, and for the affections through bereavement, and for the understanding through difficulties of belief, and for the flesh through sickness and decay. To human eyes, some men are far more sorely tried than others. In the thicket behind some homes the angel of death seems ever to be poisoning his sharpest arrows. The sad heart asks itself, Is it because I am a sinner above all the Galileans? If Job's friends do not vex us, often we are Job to ourselves. This, however, is quite certain: Whom God loveth He chasteneth; and if the anguish is great, the sweetness of the comfort makes up for it. It is worth a good deal of trouble to learn to feel sin hateful and to measure the world at its true worth, and for the soul as a weaned child to rest on the bosom of God, to feel heaven so real and so near that at once to go there would be like stepping into the next room. As to God—to be taught truly to say, "Thou art my portion," is worth the heaped-up sorrows of ten lives. No one can understand the Divine tenderness but those whose souls have been drenched with it. He is so gentle that He is like a mother hanging over us; so humble that He patiently waits our time; so pitiful that He will have us on our own terms; so filled with kindness that we seem to hear Him say, "Come as you are—do what you will—say what you feel—only trust Me." This is but one step further toward the ever-nearing welcome in the sinless, tearless shore.

Once more, God is love; and toward the fuller possession and fruition of Him there is one straight road—the most indispensable and lofty of all—devotion. By devotion I do not simply mean the confession that whispers its guilt, nor praise that murmurs its thanks, nor the petition that urges its necessity, nor the intercession that tenderly wrestles for a brother's need, nor even our supreme and central and all-including blessedness in the communion of His body and blood; but the adoring and, perhaps, silent fellowship that kneels and muses and wonders, and, looking up at the King's face, catches from it something of its excellent glory, to which God says, "Let Me go, for the day breaketh"; which humbly replies to Him, "Whom have I in heaven but Thee?" Other things are good and useful; one is vital—communion with God. My friends, the Church as well as the world is growing too busy to pray. Do not tumble into that snare, or your spiritual life will not be worth a year's purchase. What we want we ask for, and what we ask for we get; no more. Our Saviour's company may be worth much or little; this is certain, and it touches the entire area of our spiritual life, that it is not won in a day, nor do a week's prayers climb its Pisgah. The spiritual life of which we speak is like some vast elevated tableland, which we do not reach by beholding it from afar, nor climb by feebly wishing

we were there, nor win by a single sword thrust, nor ripen by a year's sorrow. God slowly and painfully educates His elect for their long immortality; but—

"When the shore is won at last,
Who will count the billows past?"

We have also to consider the hindrances to the spiritual life; and out of them time permits me to indicate but three—*religious egotism, an unwise indulgence in means of grace, and spiritual pride.*

In the spiritual life both the objective and subjective elements claim recognition; and a characteristic preponderance of one over the other must, within due limits, be expected and allowed. But let us beware how we encourage a want of symmetry and proportion between one feature and the other. Of course, conscious union with God lies at the very root of personal religion; yet if there is too much introspection in it, too much comparison of yesterday's feelings with today's, too jealous a criticism of motives, too keen a sensitiveness about tiny faults, what will happen? Our own holiness will insensibly be taking the place of Christ's righteousness. His precious blood will presently lose its power in healing the wounds of sin; our whole moral nature will become flabby and nerveless; we shall lose our tight grip of those grand central facts and verities which, like a great mountain-range, are guides to the pilgrim, shadows from the heats and the blasts, cisterns of living water to make glad the city of God. Not what I think of God, but what God is in Himself, is the truth that saves me. Not what I feel to God, but what God feels to me, is the charter of my salvation and my hope. To know and believe the love God hath to us, and in the strength of that meat to go on day by day till we see Him, this is the faith of men.

But in vital connection with this is another peril, against which I would utter a very gentle but a most distinct caution. Gentle, since the danger has a very blessed side to it, and some of us may envy it; distinct, because just through its blessedness it may fail to be seen. Ours are eminently emotional times, of daily communions, frequent spiritual retirements, personal intercourse with religious advisers of the most unreserved character—in a word, forgive the expression, of incessant spiritual luxuries, of which our fathers and their fathers never dreamed, but without which they still contrived both to do and to suffer a good deal for Christ.

Let us judge no man. Let us not presume to force our own standard of what is good for ourselves on the conscience of our brethren. We are all free, and we will hold fast our freedom.

Still I caution. Let us be specially on our guard against whatever may tend to make us put the ordinances of Christ in the place of Christ, or so to treat and regard those ordinances as if they were the inevitable and necessary conduits of His grace, which may not be had without them. Christ, and Christ alone, is the food of the soul. He has been pleased to appoint these ordinances as channels to convey Himself; but He is not bound to them, nor confined by them. Sometimes He has to vindicate His own honor by leaving His people in the wilderness till they come back straight to Him for Himself. The soul pampered with unwise provision has a sad but needful famine, when circumstances deprive it of its cherished ministries. Some stand the test, but you may count them on

your fingers. Others, who have over-stimulated their life by living on cordials, find it at first a weary and thankless journey back to Jacob's well, where the stranger Jesus patiently waits for them, once more to give them with His own hands of the water of Life.

Lastly, I would speak of spiritual pride in its two chief forms of isolation and self-conceit. Isolation—in the undervaluing of the fellowship of Christ's body, either in a chilly unsociableness or a dread of infection—must tell, and more seriously than we suspect, on the vigor and fruitfulness of the soul. Some sorts of *avapkeia* are fatal. They mean the loss of that vital spiritual heat which is generated by the assemblies of the faithful—of that wide and instructive interchange of thought and experience whereby prejudice comes to be corrected, ignorance remedied, duty suggested, sympathy stirred—of that opportunity of passing on to others what we humbly believe our Master has intrusted to us—of that wholesome discipline of natural yet dangerous self love which, whether in the idolatry of our own opinions or in our sturdy dislike of other men's, works like dry rot on the Church of God. Yet "no man liveth to himself, and no man dieth to himself"; and if we try to reverse God's Word in paradise, "It is not good for man to be alone," we must take the consequences, and they are serious. From spiritual pride who here shall dare to say, I am free? All of us are tempted in turn to be intolerant of other men's methods, over critical of eccentric types of goodness, doubtful about unfamiliar formulas, ready to look coldly askance at a liberty which we deny ourselves merely because it would hurt us; almost to refuse credence to a life that seems to grow in another zone. But let us be humble and full of charity. Nothing is so saintly as humbleness, nothing so wise as charity. God fulfils Himself in many ways. Outward circumstances, difficult functions of life, the burden of secular cares must modify the outward features of religion, and often make it tenfold harder than we suspect. No doubt, as St. Paul says, a spiritual man has a right to judge, while he himself is judged of no man. But weigh in the scales of God.

Above everything, never suffer your spiritual religion, either in the language that professes it or the features that indicate it, to outstrip your moral life. As much for your own sake as other men's—more swiftly and surely than the deadly dews of the Panama swamps on the European traveller—will the faintest mildew of insincerity poison the springs of your soul. As for society—and you have to be the salt of society—it does not forbid or even dislike spiritual life among spiritual people. It expects it, and in a way admires it. But it is very uncompromising in exacting consistency; it will have reality, and it is right; and with the sharpest of needles it pricks the tumor of religious pride. "If men live in the clouds they should be like the angels"; and if, with our lofty profession, and great aims, and frequent exercises, there be found small infirmities, hard resentments, insufficient self-control, palpable self-indulgence, a household not ordered for God, and a daily life without the true mint mark on it, the sermons in which we bid men to be holy will sound but as the turgid phrases of a professional sanctity; he who bids his neighbor carry his cross but shirks his own has no quarter from the world.

To "be *in* Christ" is the secret of our life; to be *for* Christ the end of our activities; to be *with* Christ the hope of our glory; to be all this *together* the invincible link of our blessed concord. But a little while, and perhaps sooner than we think for, the curtain will lift, and we one by one shall go in to see the King. Then, but not till then, our robes of whiteness will have no soil on them. Then, and assuredly then, we shall see His face, and be like Him, and be satisfied.

ROLLS OF HONOR IN OUR SUNDAY-SCHOOLS.

BY MRS. R. R. BIRD.

A roll of honor! What is a roll of honor? Surely the very sound suggests the doing of noble deeds, the achievement of great successes. And, pray, whose is the glory of attaining a place upon a roll of honor?

Are there enlisted upon it the names of those who, in running the race set before them, have reached the goal and won the crown? Or of those young soldiers in Christ who, having put on the whole armor of God, with their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the Gospel of peace, having taken the shield of faith, the helmet of salvation, and the sword of the Spirit, stand foremost in the ranks while fighting against the wiles of the devil?

No? Well, what then? Ah! "It is a list," you say, "upon which are enrolled the names of those scholars, one from each class, who, throughout the year, have had the most perfect lessons, which fact is proved by the marks given on each Sunday."

Surely it is a desirable thing that lessons should be perfectly learned. But does it seem to you that a perfectly learned Sunday-school lesson, that is, one that has been read, marked, learned, and *inwardly digested*, lies within the pale of a marking system?

Indeed, we can scarce imagine it possible, even in our day-schools, to measure *justly* the perfectness of lessons learned; for, with whatever care the text-books are adapted to the abilities of the scholars, and with whatever precision the tests are applied which rank the pupils according to their abilities and attainments, yet who would dare say that this or that given lesson shall fit this or that class of minds—for, after all, is not each individual mind distinct by itself, and different from every other mind by the laws of inheritance and the force of external circumstances?

But it is incompatible, not only with the spirit of justice, but also of truth, to attempt to carry out the marking system in our Sunday-schools, where teachers as well as pastors agree that it is impossible to compile question books which are perfectly adapted to the children, where there can be no grading but that determined by age, and where there is necessarily such a mixture of mind and heart material as we find in our Sunday-schools. For they open their protecting and strength-bearing arms alike to the children of the rich and the poor, the high and the low, the cultivated and the uncultivated; inviting them all into the fold of the Great Shepherd, to be taught concerning Him and the truths He unfolded; and to be inspired, by learning of His works of faith and love, to follow His example, and to become active members of the Church of which He was the chief corner-stone.

Indeed, in order to apply the rules of the marking system with any degree of justice, we must bring the lessons down to the level of mere verbal recitations, of the asking of empty questions and the giving of as empty answers. Are we willing this should be done, and the object be defeated for which we send our children to Sunday-school—for the establishing of principles which shall tend to the building up of a true and noble character, Christ-like and Godward? God forbid!

Every conscientious teacher who has her heart in her work must realize the truth of this. Although she may wish to bring the lesson, however difficult, down to the hearts and minds of her pupils, by making it chiefly a conversational exercise wherefrom they may gather practical truths to apply to their daily lives, thus making it a lesson *inwardly digested*, yet this course must be subservient and of secondary importance to the verbal recitation of it which stands ready for the measure of the marking-system; for is there not a roll of honor ahead?

In her class of ten little girls she recognizes a great difference of natural ability, of educational and social advantages. Here is one, perhaps, whose verbal recitation has been inaccurate; but by careful study of the lesson, and by pondering it in her little heart, she has caught the spirit of it, and will so infuse it into her life through the week that it may color all her motives and actions. But hers must not be called a perfect lesson! Another, who has never been trained to reason, has committed to memory the words in strict accordance with the text, but in confining herself to the letter that killeth has failed to catch the spirit which giveth life. Has she the perfect lesson? Another, perhaps, has neither great natural ability, nor has she had educational advantages; she fails to learn the appointed task, it being too great for her little mind to master. Is it her fault that she has not a perfect lesson? Another still has learned her lesson under the careful supervision of an intelligent and Christian mother. She has not only learned correctly the words of the text, but has been made to see and appreciate the beautiful lessons of faith and love contained in them, so that she plants them in her own little heart, to spring up anon and bear abundant fruit. Is it to her we would ascribe the perfect lesson?

If there must needs be a roll of honor, let honor be given to whom honor is due. Let her name be glorified who, feeling she has a mission to perform in teaching these little ones, puts out to them from her own heart that deep, broad sympathy which characterized the Great Teacher, and which is the true secret of the fulfilment of all missions. She acquaints herself with the details of their daily lives, even if she have to step from out the halls of wealth and learning into the haunts of vice and misery; and there, shedding from her own divinely-inspired presence an influence which draws them to her in love and confidence, she learns of the peculiar temptations and trials around them, and, too, of the possibilities for good within. While teaching them in her class she accommodates herself to each little heart and brain, and makes all these different elements harmonious by adapting the several parts of the lesson to their various needs and capacities. She brings it down to their full appreciation by explanations and remarks of interest; plucks from this text a flower of truth and wisdom which may shed its fragrance always around

them; brings to the surface in that text some deep-lying principle which otherwise might have lain hidden from view, and helps them apply it to their own little lives.

Thus the lesson, made full of interest to them by the deep meaning with which she has clothed it, becomes one that is truly read, marked, learned, and *inwardly digested*.

Can the degree of perfectness of such a lesson be measured by the rules of a marking system?

Can plummet-line sound the depth to which it may have sunk in their hearts, surveyor's chain measure the scope its influence may reach, or telescopic vision scan the height of the aspirations to which a lesson so taught may give rise?

We need no roll of honor to record the achievement of so great a success!

THE ASCENDED LORD.

"The substance of the body of Christ hath no presence, neither can have, but only local. It was not therefore everywhere seen, nor did it everywhere suffer death; everywhere it could not be entombed; it is not everywhere now, being exalted into heaven. . . . If His majestical body have now any such new property by force whereof it may everywhere really, even in substance, present itself, or may at once be in many places, then hath the majesty of His estate extinguished the verity of His nature. 'Make then no doubt a question of it (saith St. Augustine), but that the Man Christ Jesus is now in that very place from whence He shall come in the same form and substance of flesh which He carried thither, and from which He hath not taken nature, but given thereunto immortality. According to this form He spreadeth not out Himself into all places. For it behoveth us to take great heed, lest while we go about to maintain the glorious deity of Him which is Man we leave Him not the true bodily substance of Man. According to St. Augustine's opinion, therefore, that majestical body which we make to be everywhere present doth thereby cease to have the substance of a true body" (Vol. I. p. 400).

"He which came down from heaven and descended into the lower parts of the earth is ascended far above all heavens, that, sitting at the right hand of God, He might from thence fill all things with the gracious and happy fruits of His saving presence. Ascension into heaven is a plain local translation of Christ ascending to His manhood from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God. . . . And even the body of Christ itself, although the definite limitation thereof be most sensible, doth, notwithstanding, admit in some sort a kind of infinite and unlimited presence likewise. For His body being a part of that nature, which whole nature is presently joined unto Deity wheresoever Deity is, it followeth that His bodily substance hath everywhere a presence of true conjunction with Deity. And forasmuch as it is by virtue of that conjunction made the body of the Son of God, by Whom also it was made a sacrifice for the sins of the whole world, this giveth it a *presence of force and efficacy* throughout all generations of men. Albeit, therefore, nothing be *actually* infinite in substance but God only in that He is God, nevertheless as every number is infinite by

possibility of addition, and every line by possibility of extension infinite, so there is no stint that can be set to the merit of the sacrificed body of Christ, it hath no measured certainty of limits, bounds of efficacy with life it knoweth none, but is also itself infinite in possibility of application" (p. 401).—*Extracts from Hooker's Fifth Book (American Issue of Keble's Edition).*

BISHOP WILSON AND THE SOLDIER.

Bishop Wilson's manner in his confirmations was most impressive, and the words used by him most earnest and affecting. While Bishop of Calcutta he usually gave two addresses. The full assent of the catechumens he almost always required to be repeated twice, and sometimes thrice, till the church resounded with the words "I do." In the second address he was accustomed to deliver "seven rules," which were to be repeated after him at the time, and afterwards written in the Bible or the Prayer Book of those who had been confirmed. They were as follows:

- "1. Pray every day of your life for more and more of God's Holy Spirit.
- "2. Prepare at once for receiving aright the Holy Sacrament of the Body and Blood of Christ.
- "3. Read every day some portion of God's Holy Word.
- "4. Reverence and observe the Lord's day.
- "5. Keep in the unity of the Church.
- "6. Avoid bad company and seek the company of the good.
- "7. When you have got wrong, confess it, and get right as soon as you can."

In many a Bible and Prayer Book throughout India these words may still be found written. "Please, sir, will you give us our 'Seven Rules?'" was the constant request to the bishop's chaplain after service. "On one occasion," says his biographer, "when the confirmation was concluded in a large military station, and the bishop was resting for a few minutes in the vestry, a young English soldier hastily entered and made his military salute. On being questioned, it appeared that he had been a candidate for Confirmation, and was duly prepared, but having been on guard he was too late for the ceremony, and he came now to express his sorrow, and to see if his case admitted of no remedy. For a while the bishop doubted, but his interest was aroused by hearing the soldier plead that he had been a boy in the Islington parochial schools, that he had often been catechized in that church, and that he had heard the bishop's last sermon on leaving London.

"'Kneel down,' said the bishop. He knelt down, and was confirmed and admitted to the full communion of the 'Church militant on earth.'"—*From "Firm unto the End," by the Rev. G. W. Bence.*

MR. STANLEY arrived at Zanzibar in his little vessel, the "Albion," on the 18th of March. The secret of the objects of his new African expedition had been well kept up to the time of the departure of the last mail; but it was generally supposed that his destination was the Congo, it having been remarked that he carries with him a steam launch and a large cutter, with a quantity of pierced iron plates, evidently intended to form a shield round the boats in case of attack—in short, a sort of preparation just suited for river navigation in a hostile region such as Mr. Stanley passed through on his memorable descent of the Congo. He has engaged a large number of his old followers at Zanzibar, and paid them advanced wages, promising them that they shall see Europe when their work is over.

CHILDREN'S DEPARTMENT.



FREDDY'S NAP.

BY WILHELMINA GRANT.

The letters of the alphabet
All in a solemn council met.
"I know a boy," said stately A,
"Who scolds about us every day."
"I know him, too," cried busy B;
"His copy-books are sad to see."
Said S, "He can't pronounce my name;
I really think it is a shame!"
"Let's go and get him," then cried they;
"We'll teach the boy to mend his way."
And off they started through the air—
A long procession, all were there.

Now lazy Fred a nap he took,
His head upon his copy-book;
And on it, too, the letters stood,
And thus began their work for good:
Said O, "You whine too much, my boy."
Said F, "Your copies me annoy."
Said G, "You only care for play,"
Said T, "No sleeping in the day!"
So every letter scolded him,
Or laughed at him,
Or cried at him,
And every one they frightened him.
They held him down by head and limb;
They bound him fast with impish bands;
They carried him off to the fairies' lands;
They kept him there a year and a day,
But what they did there he will not say,
Except that he saw there no one at all
But those twenty-six letters, some large and some small.
But this I know, he can read and spell,
And his copies are always written well.

OF GIVING.

BY W. I.

It was the pleasant half-hour after tea, and the shadow of approaching bedtime had not yet fallen upon the Russell children as they sat or stood about the sitting-room fire. They were by themselves; or, at least, as Alice said, "Just as good as by themselves; now that Mary Marston and Cousin Will were engaged, they didn't count." So the children did unawares just what the lovers wanted them to do—turned their backs upon the bay-window and ignored the occupants thereof.

The Russells had two ways of using play-time: either they had a noisy frolic or a serious discussion of some important matter; and candor compels me to say that the argument was often as noisy as the frolic—if the one frequently ended in a howl, the other sometimes wound up in a worse thing, a squabble. But this evening the voices were gentler, and there was not quite so much talk as usual. Some ten days of Lent had gone, and they were talking over the thing they had agreed upon to try to do, if mamma was willing. No matter what it was; that is none of your business or mine; we know offerings are not things to be talked about. Lou had thought it would be easy to keep

Lent in that way, and was ashamed at finding it so hard; steady Jack, disposed to grumble at the cost on Shrove Tuesday, marvelling to find that now he didn't mind. A few minutes more and they might have been sentimental, if Alice had not pulled up herself and them with "You know mamma said we were just to do the thing, and not think about it or our feelings."

There was a sound of general assent, and a moment's silence, broken by Clara with "I wonder—"

"Well, what?"

"I wonder what is the very best way of getting the most good out of things?"

"What sort of things?" demanded the company, impatient of generalities.

"Any sort of things. I mean if you had anything that was—well, nicer than anything you ever had before, you would want to be sure you had all the niceness of it."

"Like getting all the juice out of a lemon," interpreted Alice, to the great amusement of the others; but Clara was too much in earnest to mind.

"Yes, just that kind of thing. You wouldn't want to waste any of it."

"Just like a girl," said Jack, in his most superior manner; there were degrees in Jack's manners, everybody knew. "Of course,

people take nice things and enjoy them, and don't think about them like that; if they don't get all the good, I reckon they get enough. Fancy my losing the good of that jolly little pony at Shell Beach!"

"But I *know* I don't get near the good of all my good things," positively insisted Clara, beginning to grow loud and emphatic.

"What's that, Clara?" said mamma, who had come in without their hearing. "What don't you get the good of?"

Clara did not answer directly, being a trifle ashamed of being found haranguing loudly, and Jack spoke for her.

"Clara says nice times are like lemons, and she believes in squeezing 'em."

"Oh, mamma, it isn't like that!" protested Clara, with hot cheeks, and Alice came to the rescue.

"No, mamma, it isn't. Clara was wondering what was the best way to get all the good out of anything nice. What do you think?"

Mrs. Russell looked curiously at the little company. "Whatever set you thinking about that?" she asked.

The children looked at each other rather sheepishly, and Jack finally said:

"We had been talking about Lent; but we did not talk very much, and Alice stopped us. I think it was a funny thing for Clara to think about; don't you, mamma?"

"Rather a nice thing to think about for a little while just now," answered Mrs. Russell, seating herself in a low chair, and lifting little Dora into her lap. "I think I know a story about that thought."

"Oh, how beautiful!" from the girls; Jack and Phil disdained vocal expression of their feelings, but looked serenely content, and there was a grand settling down about mamma that made even the occupants of the bay window look out.

"One of Carrie's stories to the children," said Mary Marston. "Let us listen; I know she doesn't mind. I am not sure but that Cousin Will *did* mind, but in these days he was remarkably obedient—"quite a lamb, not to mention a sheep," Mr. Russell had declared.

"Once upon a time," began Mrs. Russell, "a rich man had a great garden, full of all manner of rare and beautiful flowers; and among them, in the very choicest spot, the gardener had planted a lily bulb, that an Eastern traveller had brought from Hindostan to his master, saying, 'You have a wonderful collection of plants here; but I think when this blooms you will give it the first place for beauty. In India they call it the Peerless.'"

The rich man made the ugly brown bulb over to the gardener, who shrugged his shoulders over it, slow to believe strange tales, and prouder of the garden's treasures, more lovingly jealous for their credit than their lawful owner; for how should one nurse and care for any creature and *not* love it very much? And the flowers never would have flourished as they did had not their keeper's heart been with them."

A slight look of discomfort might have been perceived on the countenances of some just here; the children's house-plants had not done well that winter; and Susan, the cook, whose kitchen window was a mass of green luxuriance, had remarked, "Sure, Miss Alice, how could they do anything, when yeez drowns them one day and dries them for a week—let alone forgetting them that bitter night, when the upper hall was like outdoors!"

"But by the time a green shoot came up the gardener had got over his huff, and gave the new comer a full share of his watchful care; and when the bud appeared, both master and man were very curious. It kept swelling on day by day, and as blooming-time came nearer they could form a faint notion of what the flower *might* be like; as one imagines the right side of a stained window from the wrong, and the faint shadow of the beauty makes us crave the more its fuller revelation. It was in June, when the days are reaching to their longest, and the gardener's first look each morning was toward the lily-bed, and it had his latest evening care.

"One Friday evening his quick, trained eye saw that there would be but a few hours before the bud unfolded; and, after he had locked the gate behind him for the night, he went to tell his master. The next morning both were at the garden-gate together, and together sought the lily-bed—"

"Oh, *don't* have anything happen it!" burst out Clara.

"Hush up! Don't stop, mamma."

"Nothing had gone wrong; the flower was in full bloom."

A sound of relief from the audience, who had shared Clara's fears while snubbing her.

"What was it like, mamma?"

"It was very large, shaped like our own lilies; but its color was a deep crimson, and there were bands and spots of gold and white and purple. The master and the gardener stood and looked at it in silence for a few moments; then the gardener said:

"There never was such a lily seen in all these parts, sir."

"I think not, Andrew," replied the master. "What shall we do with it—have a great show, and exhibit our prize?"

"Do you mean to cut it, sir, or to have people come here?"

"I don't mean either just yet; but it was the latter I was thinking of," said the gentleman. He looked easy enough, but at heart he quailed at the cloud on Andrew's face.

"As you please, sir," answered the old man, dryly.

"That means, you don't, I know, Andrew. Come, then; how shall you and I enjoy this new treasure of ours best? I thought by sharing it with our neighbors."

"Who don't care two straws about it; trample down the borders, pull the roses, let balls and bats and bags fall into the middle of the flower-beds and break off everything near them! Much they care for the lily or any other flower; if they did, sir, I would not mind so much. They say gardeners are a surly set, but never tell how much they have to cross them."

"Well, well, Andrew, then it shall not be; at least, just now"; this last added for conscience' sake, for a mid-summer feast was in the master's mind. "But what shall we do? Let in a favored few, or bolt the gate and have all this to ourselves?" making a circle round the flower with both hands.

Andrew looked undecided; it was something of a temptation.

"You might write a fine description of it, sir," he said, coaxingly.

"His master laughed heartily.

"Wouldn't that call everybody in, Andrew? Better ask them to come and see it at once."

Andrew grunted.

"You need not tell about it just yet, sir."

"But blow our trumpets by and by, and

tell what a beautiful thing we kept to ourselves?"

"Well, sir, do as you like," pronounced Andrew, with an air of shaking himself free of the business. "I have tended the plant; the flower is yours."

"I have my doubts as to that," said the master, as he saw the old man bend over the flower with a look of cherishing affection.

"Well, sir, I don't suppose any of your good things are *just* yours. It isn't your fault if they are, that's certain. When God gives to one person, a good many share the giving mostly."

"Aye, Andrew," assented the master. A sudden thought crossed his mind. "To-morrow is Whitsun-day; suppose we cut the lily, and send it to the church?"

"Andrew was a sturdy Scotch Presbyterian, and his reply came slowly.

"I don't know about your ways down there, and I haven't been used to such things. But I think it's a right and a sensible thing, sir, to bring the beautiful thing God has made back to Him in His house; and if it teaches people to glorify His name by showing His works, you'll have two sermons to-morrow, to my thinking."

"Then you approve?"

"Yes, sir. You can't spoil or lose a gift when you give it back to God; that's sense and religion both," said the old man.

"So the lily was cut that evening and sent to the rectory; and the Whitsun morning sun saw it helping to glorify that place which has such glory of its own, the Church's altar. What other gifts were laid there that feast-day morning I know not, but the one word was said for all, 'All things come of Thee, O Lord, and of Thine own do we give unto Thee.' Andrew was there, and heard the words, unfamiliar to him, and later in the day he said to his master: 'That fitted in rarely about the laid-up treasure and the giving, sir.' And the master answered:

"Yes, Andrew, you were right; we cannot spoil or lose a gift when we give it back to God."

Mrs. Russell paused.

"Is that the end, mamma?" said Alice, wistfully.

"Yes, dear. Are you satisfied, Clara," to the story's prompter, who was looking very hard into the fire.

"Oh, yes, mamma! But there is just one thing I would like to know."

"Well?"

"Does giving a thing to God mean giving it up?"

"Good for you, Clara: that's just what I want to know." It was Cousin Will who spoke, coolly ousting Lou from her chair by mamma, but making some amends by taking her on his knee.

"I didn't know you and Mary were there," said Mrs. Russell. "Who said you might listen?"

"Mary," was the calm reply. "No matter about that; Clara and I want our question answered."

It was a minute before the mother spoke, and then her voice, though steady, was lowered. "That is for God to say, Clara. He has given you all to papa and me, and us to you. We have given you back to Him in holy baptism, but little Grace He called us to give in another way, and all His ways are good."

"But you didn't *choose* about Gracie," said Clara, sober, but persistent.

"No, dear; but giving where we *must* and giving where we *will* must be rooted alike in God's will, if peace and blessing are to follow either. Only, in the last, whether it be a little bit of self-denial for forty days or some great matter, we must be sure that it is not self-will that directs. We must look and wait for the Spirit's leading, within and without. And if we pray heartily, 'Teach me to do the thing that pleaseth Thee,' we shall not fear either to have and to hold or to resign and put away."

"Thank you, Carrie; Clara and I are much obliged."

"I should have thought you would have known of yourself, Cousin Will," said Jack, calmly. "Now, as for Clara—"

But here mamma rose, and, saying it was getting late, swept the company out of the parlor with her, so Jack's speech was finished to the balusters, if it ever *was* finished—which I doubt.

CONFIRMATIONS.

VERMONT.—St. Michael's, Brattleboro, 3; Christ church, Montpelier, 7; St. Mary's, Northfield, 3; St. John's, Randolph, 2; Grace, Randolph, 2; Christ church, Bethel, 3; St. Paul's, Royalton, 1; White River Junction, 1; St. Paul's, Windsor, 14; St. John's, Highgate, 5; Mission, Swanton, 2; St. Paul's, Burlington, 8. CONNECTICUT.—Newtown, 24; Danbury, 21; Bethel, 9; Ridgefield, 15; Emmanuel, Stamford, 12; St. John's, Stamford, 16; St. Andrew's, Stamford, 5; Holy Trinity, Westport, 10. IOWA.—Independence, 10; Dyersville, 9.

COLLEGIATE AND ACADEMIC.

TRINITY COLLEGE.—The annual Prize-Version Declarations were held in the College Cabinet on the evening of March 21st. There were six speakers, two being selected from each of the three upper classes, according to their marks in English studies for the preceding year, reckoning from Christmas to Christmas. The following is a list of the speakers for this year, with their selections:

Richard Allyn White, Connecticut. Livi, xxi. 40, 41, 43.
Harry Campbell Black, Pennsylvania. Sallust, Jugurtha, xv.
Theodore Mount Peck, Connecticut. Lucan, Pharsalia, vii. 250-382.
George Bradley Patterson, New York. Sallust, Jugurtha, lxxxv.
Alfred Harding, New York. Cicero, Philippic ii. 42-46.
Melville Knox Bailey, Massachusetts. Claudian, de Bello Getico, 480-645.

These passages had been previously translated by the competitors, and submitted to the Professors of English and Latin for judgment on their merits as translations and English compositions, and were now spoken before a committee of judges on declamation. The highest aggregate of marks decided the award, which was to Mr. Harding, of Brooklyn. The judges were Charles Dudley Warner, the Rev. J. J. McCook, and the Hon. Eliza Johnson.

RACINE COLLEGE.—The Board of Trustees of Racine College have resolved to appeal to the friends of the Rev. Dr. De Koven, their late warden, for not less than one hundred and fifty thousand dollars toward the partial endowment of the institution which he loved so dearly and to which he gave all the energies of his life. In the providence of God he was taken away before he could accomplish the object he had at heart—the permanent establishment of a great Church University in the North-west.

The property of the college is very valuable, consisting of about ninety acres of valuable land within the limits of the city of Racine; a range of beautiful buildings between four and five hundred feet in length, including school-house, dining-hall, and two halls for the grammar-school; also, Taylor Hall, a large and handsome building, appropriated to the college students; a fine laboratory and gymnasium, and a collegiate church. All of these are built of Milwaukee brick, with brick or stone trimmings. This property is worth \$150,000, and is free from encumbrance or other indebtedness.

The trustees have appointed the Rev. Dr. Stevens Parker to take charge of the work in the East, and they feel sure that all those who appreciate the great work of the late warden will be glad to aid in perpetuating his memory in the way he would have most desired.—The De Koven Memorial Endowment Fund for the Church University in the North-west.

From New York Evening Post, May 10th, 1879.
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The true way to cure by absorption is through the bath. Many learned men have sought for a perfect lotion, and utterly failed, after years of study. A brief mention of the discovery of a chemically combined "lotion" will convey to readers some idea of the theory and practice of cure by absorption. A preparation was discovered by a physician who for years suffered with inflammatory rheumatism, and who conceived the idea that the cure must be made through the pores. To prepare the pores for action, by cleansing, was first to be accomplished; secondly, healing and strengthening ingredi-

ents to be discovered; thirdly, to combine the whole so that the action should be immediate. After a careful study of different chemical preparations from the production of Nature, and with the assistance of one of the first chemists in the country, a "lotion" was prepared and used in baths of warm water, resulting in a perfect and permanent cure. Each ingredient of which this "lotion" is composed is used in daily practice by physicians of all schools.

In combination this lotion is known to the public as "Sapanule," and the experience of years proves its great value, whether it be in cases of acute inflammation or in those more subtle, like chronic complaints. Thousands who daily use it pronounce it marvellous, so quickly does it allay pain and restore health and vigor—so different from deluging the stomach with drugs.

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